

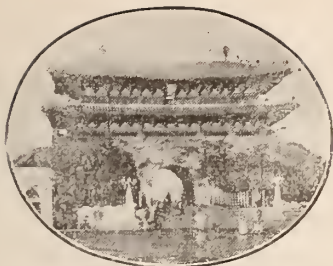
THE 50TH ANNIVERSARY
OF THE
CHOSEN MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.

1884—1934

JUNE 30—JULY 3 1934
AT
SEOUL, KOREA (CHOSEN)



1884



1934

The Great South Gate

JUBILEE YEAR OF THE CHOSEN MISSION

The year 1934-35 marks the 50th anniversary both of the founding of the Chosen Mission of the Presbyterian Church in the U. S. A. and of the beginning of Protestant Missions in Korea.

During the past 50 years God has wonderfully blessed the proclamation of His Word and two strong independent churches, the Presbyterian and Methodist Churches of Korea, have been established.

The first Protestant missionary to Korea came as the "physician to the American legation," and would not have been allowed in the country on any other

terms. When the first evangelistic missionaries came, on Easter Sunday, 1885, the notice board bearing a government edict against Christianity was still to be seen on a main street in Seoul, and as late as 1883, a Christian Chinese soldier who had distributed some Scriptures among the Koreans, had been deported at the request of the Korean government.

The educated class could read Bibles and Christian books in the Chinese character, and there were some portions of the New Testament in the Korean script, but these were soon found to be unsatisfactory. The first baptism was behind closed doors, with an American school teacher on guard, and though on Easter Sunday, 1887, there was a public service in a building which had been bought and fitted up as a church, yet in 1888, "owing to objections raised by the Korean Government to missionary work in the interior, the American Minister recalled American missionaries" and "all religious services of every kind were stopped in the schools and little meeting places."

Today there are two self-supporting and self-governing Churches, with 3,579 church buildings.

122,857 regular members, a total Christian constituency of 316,356 and 255,286 enrolled in Sunday schools. There are 556 Korean ministers, and a total of 1,579 salaried Korean Church workers, nearly all of whose salaries are paid by their own people. The cash contributions of the Korean Churches were more than a million yen last year.

The British and Foreign Bible Society last year circulated 7,367 Bibles and Old Testaments, 66,480 New Testaments and 633,839 Scripture portions. During the same time the Christian Literature Society published 82 books and 60 sheet tracts and issued a total of 53,226,918 pages. In addition 1,400,000 copies of a 24-page "Life of Christ", written entirely in the words of Scripture, were distributed free by the Korean Church workers and missionaries all over the country.

The work of the Chosen Mission is centred in 9 mission stations, among a population of 6,000,000. In this territory the Korean Presbyterian Church has a communicant membership of 73,657, grouped in 1,558 churches, and ministered to by 341 ordained Korean pastors and 246 unordained ministers.

While realizing that the marvellous growth of the Church in Korea has been due in large measure to a special and continuous outpouring of the Holy Spirit upon a people which God had providentially prepared beforehand and also to the peculiar political and social conditions under His guidance, nevertheless we believe that the policies which the Chosen Mission has been led to adopt have also been an outstanding factor which God has been pleased to use, and especially so the honouring of His Word as a supernatural instrument given to us for the conversion of souls without dependence first of all upon education or other secondary agencies.

The Chosen Mission of the Presbyterian Church in the U. S. A. with gratitude and thanksgiving plans to hold its Mission Jubilee Celebration in connection with the Annual Meeting of the Mission, June 30 to July 3, in Seoul, Korea (Keijo, Chosen). Historical events will be recounted at that time but the motive determining the Jubilee program is to review the principles and policies which the Mission believes that God has so signally honoured in the establishing of the Korean Presbyterian Church.

THE SIX CARDINAL PRINCIPLES OF THE CHOSEN MISSION

The Chosen Mission of the Presbyterian Church in the U. S. A. stands for the following basic principles in its work:—

1. The acceptance of the entire Bible as the inspired Word of God and as the basis for true Christian faith and service.

The whole Bible was early translated into the simple language and script of the common people of Korea and sold broadcast. Individual leaders soon became proficient Bible students. From the very beginning definite and systematic instruction in the Bible has been one of the outstanding features of the work. As a rule the entire Church attends Sunday School and every member is regularly enrolled. Last year (1932-1933) 110,954 were enrolled in Bible study conferences of from 5 to 12 days each, held in almost every circuit and in many of the individual churches. In each of the 9 mission stations Bible institutes are conducted for both men and women, in which during a period of from one

to two and a half months annually, over a course of 5 years, the major portions of both the Old and New Testaments are systematically studied. Thousands are enrolled in Correspondence Bible Study courses. In all the mission academies and the two colleges the study of the Bible is required of each student, and in the hospitals also the teaching and preaching of the Word has been given an important place. The Chosen Mission has tried in all things to give the highest honour to God's Word.

2. *Personal evangelism and witnessing stressed as the sacred privilege and duty of every professing Christian.*

The early missionaries to Korea were zealous preachers and the whole missionary group has sought to follow their example and whatever his or her personal assignment active evangelism is expected of every member of the Mission.

The policy of widespread itineration throughout the country on the part of the missionaries has been maintained from the beginning, together with tract distribution and the sale of gospels, so that no dis-

trict, however mountainous or isolated should be left without the opportunity of learning of the way of salvation.

The growing Christian forces have been organized and led in a great variety of evangelistic efforts. Evangelistic work in mission hospitals has resulted in the founding of scores of churches; preaching bands of students from the mission academies and colleges have gone out among the weaker churches inspiring them to activity, helping to win converts and at the same time have been the means of developing strong evangelistic workers from among the students themselves. However the great majority of the 103,530 communicant members of the Korean Presbyterian Church today have been won to faith in the Lord Jesus Christ, not so much by the evangelism of the foreign missionaries as by the personal witness and work of the rank and file of the church members, whose transformed lives as well as their words, have borne convincing testimony to the supernatural and saving power of the redemptive work of the Son of God upon the Cross at Calvary.

3. *The prime necessity of regeneration through the Holy Spirit, manifesting itself in supernaturally transformed Christian lives.*

Believing that redemption through Christ involves a new birth and the implanting of a new nature which will manifest itself in new conduct and manner of life, a complete break with heathenism and the practices of the past has always been insisted upon with no form of compromise. This includes emphasis on strict Sabbath observance and the fellowship and mutual inspiration of believers gathered in the churches for true worship. Real faith should result in open confession, no matter what the cost.

Prayer has always occupied a very prominent place in the life of the Korean Church, both individual and family prayers and the meeting together at daybreak for united prayer at most of the Bible conferences and evangelistic campaigns, which latter has undoubtedly been a large factor in the blessings received and the large number of conversions reported.

Not the material equipment of Western civilization nor even modern education are the essential

things but new life in Christ Jesus through faith and obedience.

4. *The main purpose of the mission's educational program is the training of the children of the Church to furnish Christian leaders and to prepare for Christian life and service.*

The official policy that the primary purpose of mission schools is not to evangelize non-Christians but to train up Christian leaders from among the children of the Church has been that of the Mission from the beginning. With that purpose in view 8 academies, 4 for boys and 4 for girls, have thus far been maintained, although with great difficulty owing to the increasingly stringent government educational regulations. The three higher institutions in which the Mission is cooperating (The Union Christian College in Pyengyang and the Chosen Christian College and Severance Union Medical College in Seoul) are also conducted with the same purpose and from all these institutions have gone forth a large company of young Christian men and women, many of whom today are occupying positions of outstanding leadership in the Church.

The whole field of proper secular education, social service and philanthropy lies before the indigenous church to be developed as the church waxes in power; but for the Mission to use secular education as an entering wedge to win non-Christian students where the Gospel is not welcomed has been held to be not only dishonouring to the Bible and to the Gospel message but also to be unprofitable as an evangelizing agency.

5. *Medical work as an evangelizing agency.*

Modern medicine came to Korea when Dr. Horace N. Allen (1858-1933) the first Protestant missionary, began his work as a physician to the American Legation in Seoul, September 20, 1884. His medical skill, his courage and his Christian character, opened the way for fellow missionaries, under his own and other Boards appointed specifically for evangelistic and educational work, and also for additional medical missionaries.

In our own mission, the service of healing has always been an integral part of each station, and the 8 mission hospitals established and maintained have

been centres not only of healing but have in addition made a tremendous contribution to the work of the Church. Beginning in a small Korean house, sometimes so poorly lighted that the doctor worked on his knees, with the patients on cotton mattresses on the stone floors, many of the hospitals were for years smaller than the 20-bed standard of the 1933 Board Manual. In recent years modern brick plants have been erected though most of them are still "one-man" hospitals. Missionary nurses have given devoted service in all of them. Professional standards have always been kept high and discoveries in technique and *Materia Medica* have been eagerly sought and used. Not only has the health of the missionary force been safeguarded, but much has been done to ameliorate the living conditions of the Korean people along lines of medical education and sanitation. Public health work and preventive medicine have also had their place. However our medical missionaries, both doctors and nurses, have not failed to recognize that the prime object of their lives and service was to bring men to a saving

knowledge of Jesus Christ through their professional service and personal witness.

Korean young men and women have always been as eager to learn as the missionaries have been to teach, and all over Korea today, in institutions and private practice, there are doctors and nurses who carry on in the spirit they caught years ago in the Mission hospitals. Now the Severance Union Medical College and the several Training Schools for Nurses send out each year graduates who meet the exacting requirements of the Government, and exemplify the ideals of Christ their Saviour and Master.

In connection with all the hospitals active evangelistic work is carried on which has resulted in the conversion of thousands and not only so, both through the witnessing in their homes of those who have accepted Christ while in hospital, and through the carefully organized follow-up work of the hospital evangelistic staffs, many churches have been established in hitherto unevangelized villages.

6. *The Indigenous Church—the principles of self-support, self-propagation and self-government inculcated from the beginning.*

Believing that the Christians themselves should shoulder the responsibility of carrying on the Church and its work, from the beginning the policy of the Mission has been, in so far as possible, to limit the use of mission funds to the work of aggressive evangelism. Even in the broadcasting of Christian literature care has been taken not to give away free of cost, Bibles or tracts of any permanent material value. The founding of an independent church in Korea has been the great purpose of missionary activity, and care has been taken to develop the work on a plane upon which the newly established church is able to maintain itself. With that in view the erection of church buildings has been left in the hands of the Korean congregations who have built as they were able; starting usually with small straw-roofed houses and later growing into spacious and modern brick edifices as the congregation grew and was able to provide the needed funds. The salaries of the ordained pastors are met

entirely by the congregations to which they minister, and with the exception of some of the circuits in the more backward districts all salaries of unordained men in charge of church circuits are also met by the Church. The leading of the services in the smaller country groups is taken care of by voluntary lay leaders. In many sections the individual churches are too small and weak to provide alone the salary of a pastor or even of an unordained evangelist. In such cases they are grouped together into circuits of from 2 to 7, or in some places as many as 15 churches, which unitedly undertake to support a man to give them pastoral care. In such circuits it is quite impossible therefore for the man in charge to lead a Sunday service more than once in one or two months and so the locally elected deacons and officers, an increasing number of whom are receiving training in the Bible institutes, are responsible for the leading of the services and for carrying on the preaching.

This self-reliant spirit has not only gradually covered Korea with constantly growing churches but it has inspired generous giving for the current

expenses and benevolences of a great church. For every yen spent by the Mission in its schools and church work, not including missionaries' salaries the Korean Presbyterian Church in the same territory raised over 5 yen. In the 8 mission academies, out of a total budget of ¥ 161,811, only ¥ 61,496 was received from the Board of Foreign Missions in America, and in the 6 * mission hospitals out of a total budget of ¥ 87,273, only ¥ 8,269 was received through the Mission. The General Assembly of the Korean Presbyterian Church through its own Board of Foreign Missions has, for the past 20 years, maintained 3 ordained Korean pastors working as foreign missionaries in a part of Shantung Province, China which is unoccupied by any other missionary society. The Women's Missionary societies in Korea have also recently undertaken the support of an evangelistic woman worker who has been sent to China to assist in the work there. The Board of Home Missions of the Assembly is supporting seve-

**The figures for the 2 Union Hospitals in Seoul and Pyengyang in which the Mission is cooperating are not included.*

ral pastors, evangelists and Bible women who are working among the scattered Korean populations in Japan proper, in Manchuria and in Shanghai, while each of the 24 presbyteries has its own missionary society which is supporting evangelists at work in the unevangelized territory within its own borders. Compared with the material equipment of the Church in America that of the Korean Church may seem quite primitive, but in terms of Christian sacrifice and stewardship the Korean Church ranks high in self-support and benevolence.

Self-government naturally grows with self-support. As the little groups and churches have grown up one by one, they have been practically self-governing from the beginning. Not infrequently a Christian group has built its own first church, organized its own temporary and unofficial leadership, and has carried on the regular functions of church life for months before being visited by an ordained Korean pastor or foreign missionary. Paying the salaries of their local evangelists from the beginning they naturally choose and control their own leaders, though of course under proper ecclesiastical review and

control. Presbyterianism has appealed to the Korean Church. It has provided a democratic church life that has inculcated a love for Christian liberty and has trained wise and intelligent leaders. As a result a General Assembly with 24 presbyteries well organized and successfully carrying on the business of a great church, has been established, and is now completely in the hands of a capable and efficient Korean leadership. The foreign missionaries form only a very small percentage of the membership in the presbyteries and their representation on the boards of the General Assembly is also very small.

THE AUTONOMOUS KOREAN CHURCH

The Presbyterian Church of Korea today with its total communicant membership of 103,530 and 456 ordained pastors, stands as a monument to the power and grace of God which it has raised it up within the short space of 50 years. The Rev. Kyung Jo Suh who is still living, was one of the first 7 Korean pastors to be ordained (1907). He

was led to Christ by his brother who was converted and baptised in Manchuria before the arrival of the first protestant missionaries in Korea.

In addition to the Boards of Home and Foreign Missions the General Assembly has its own Board of Education which is seeking to assist in the training of future church leaders by granting aid and loans to certain promising young men and thus enabling them to continue their higher education in universities in Japan and elsewhere. The Board of Christian Training is pushing the very important matter of training Sunday School teachers and a representative Stewardship Committee is seeking to train the church in systematic benevolence. In spite of the poverty of the great mass of the membership the church last year raised ¥ 1,121,000 for all purposes and in spite of the economic pressure is pressing forward into new forms of activity. Over 120 young men are studying in the Presbyterian Theological Seminary, among whom are 10 of last year's graduating class of the Union Christian College in Pyengyang, and the standards of the ministry are steadily being raised.

During the past year a nation wide evangelistic campaign was carried on. This present year under the leadership of the Assembly greater emphasis is being placed on Personal Evangelism the careful instruction of new believers and the development of the Christian Home life. In this way more than ever the transforming power of the Gospel reaching out into every department of life may be manifested before the non-Christian population, resulting, as it has in the past, not only in casting aside evil customs but also in pressing on to learn new and improved ways of living, in the use of more up to date methods of farming, a greater desire for education and the proper training of children and a new appreciation of the value of time and the proper use of it.

Next year the entire church will be enlisted in a campaign to increase the amount of Christian literature read in every home.

The Church is a Bible reading church. As a rule none are baptised until they have learned to read the Word of God for themselves. In many of the poorer homes the Bible and hymnal are the only

books and their well thumbed condition is an eloquent testimony to the important part that they play in the life of the family.

The Church is one which in spite of the increasing economic pressure and the breaking down of social standards all about it is maintaining its high standards; members who fail to keep the Sabbath or whose children marry non-Christians are publicly debarred from the communion table, drinking is forbidden and as a general rule the use of tobacco in any form is considered as rendering a man unfit for the eldership.

THE PRESENT SITUATION

Amid the unsettled political, social and economic conditions throughout the Far East, the Church is facing an unparalleled situation. The young people throughout the land are in open revolt against the customs and habits of the past, and are eagerly reaching out for anything new. Multitudes are being carried away by the tides of materialism and communism sweeping in from both Japan and Russia,

but on the other hand the attendances at Bible institutes, Bible conferences and conventions for Sunday school teachers and young people are larger than ever, and between 75% and 85% of the great throngs that gather are young people under 30 years of age. They are demanding of their pastors and teachers instruction which will enable them to answer the questions and criticism which are pressing in on them from all sides, and the Bible is being really discovered by many for the first time.

When conditions in Manchuria to the north become more settled we shall undoubtedly witness a mighty migration of Koreans into that new land and the Korean Church there will be taxed to the utmost to meet the tremendous opportunities and calls that will be made upon it.

Amid these rapidly changing and often perplexing conditions, which at the same time mean the greatest opening of doors that we have ever known, the great and insistent call is to redouble all our efforts to make the Church in Korea a Bible-centered, Bible-trained and Bible-loving Church ready and able to stand against all attacks of atheistic and

materialistic philosophy and eager to press forward in the great work of the promotion of the Gospel.

Will you who read this statement join the Chosen Mission in daily prayer for God's special blessing upon the whole Korean Church and people in this time of peculiar opportunity, and upon the Mission as it faces the future, with the request that God will use the Jubilee Celebration to further the great cause of the preaching of His Gospel?

Fiftieth Anniversary Celebration Committee
The Chosen Mission
of

The Presbyterian Church in the U. S. A.

October 1933.

For further information concerning the Celebration communications should be addressed to

Rev. T. S. SOLTAU,

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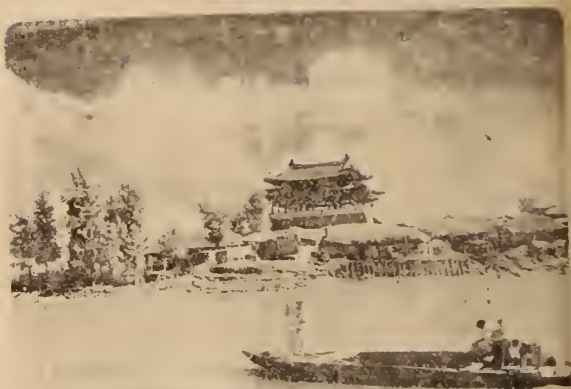


CHRIST
AT THE
KOREAN
THRESHOLD

CHRIST
AT THE KOREAN THRESHOLD.

SUMMARY REPORT OF THE CHOSEN
MISSION OF THE PRES. CHURCH IN
THE U. S. A. 1936

BY C. L. PHILLIPS,
PYENGYANG, KOREA.



Lift up your heads, oh ye gates

CHRIST AT THE KOREAN THRESHOLD.

“Behold, I stand at the door and knock”.

From the glowing and encouraging reports of furloughed missionaries, telling of the marvelous work the Spirit of God has wrought in the past fifty years of Protestant missions in Korea, from the frequent visits of the friends of missions who have come to see for themselves the great crowds at worship in some of our larger churches, from the pictures showing multitudes of men and women and children assembled for the study of the Word of God, from the remarkable growth in so short a time of a self-supporting, self-propagating, well-organized church, the general impression has gone abroad that Korea is rapidly becoming a land won to Christ.

The fact remains, however that only a beginning has been made in fifty years. Christ has not yet entered to take possession of the land of Chosen. For only 2 % of the population of Korea has opened its heart to the

— 2 —

entrance of the Saviour. The yearning, waiting, patient, Christ stands merely on the threshold of Korea, knocking at its doors, ready to come in to give spiritual life and sustenance, ever waiting for his little band of friends to further introduce him to the needy multitude, to that still unconverted 98 % of the population of Korea whose doors are still closed in the kindly face of the Royal Redeemer of men.

Christ has come to Korea to stay. Into the hearts of 400,000 converts He has already entered. His presence is recognized. His appeal is strong. His words of invitation, "If any man will hear my voice and will open the door, I will come in to him" are being heard every day from the River Yalu in the north to the Port of Fusan in the south. It is our purpose in this brief annual report of our missionary work, to show how, after fifty years of witnessing, the pleading High Priest of men stands at the threshold of Korea, still waiting in the deep darkness of the night, His hand on the door, appealing to the people within to give Him entrance and to accept His gracious gifts of life and light.



Bible women in training.

CHRIST AT THE DOOR OF THE KOREAN CONSCIENCE.

When we say that according to church

statistics, Christ has entered into the hearts of only 2% of the population of Korea the statement does not give a true idea of the actual place where He stands today. His influence has gone farther than among the 2% of the people. During our preaching of the past few years, in city and country, especially in the north of Korea, as we missionaries and the Korean evangelists have moved among the people and exhorted them to accept Christ as their Saviour, we have all noticed a great outstanding fact. Wherever one preaches to an individual, one of the most common remarks in the course of the conversation is something like this, "I am not a Christian; perhaps I can never be one. I am the breadwinner of the family. I cannot go to church on Sunday. I have no time for Bible study. But my wife is a Christian. My children go to Sundayschool. I want them to continue for I believe that the way of Christ is the right way to go". Person after person whom we interview, while he may not make a decision himself to believe, knows

some friend who is a Christian, or has some member of his family who belongs to the church, and the man seems glad to tell us that he knows a Christian. The popular feeling of approval of the way of Christ as the only way of salvation goes far beyond the mere 2% of the people who have affiliated themselves with the church of Christ. Jesus is known as the Saviour who died on the cross for men, He is honored, He is even praised and preached by a great unknown multitude of people who do not call themselves Christians. Before the door of the conscience of the Korean people Christ stands today. It is not a fast closed door, locked against Him. It rather stands ajar, and some day, when it is opened wide to let Him in, the Saviour will enter into the hearts of now half-decided, hesitating thousands of souls.

**CHRIST AT THE DOOR OF
THE COMMERCIAL CENTER.**

The com-
merce of
Korea is

largely carried on in the market towns all over the land where once every five days the people of the country gather, bringing in their grain

and chickens and eggs and fuel to sell, and taking back home with them cloth and rubber shoes and felt hats and dried fish and salt and



Where the Gospel is often preached.

seaweed and vermicelli and all sorts of "store stuff" of a modern world. Men, women, and children, go to market. The streets of the

towns are jammed tight with a struggling, inter-weaving mass of bartering humanity. These market towns are placed 5 or 6 of them in a county, each one within a radius of 7 or 8 miles, so that nearly every person in Korea lives within walking distance of a commercial center. At the market town, after the buying and the selling there is social contact during the noon hour as they eat lunch. Many people of the mountain districts have no other contact with the outside world, other than what they get every 5 days in these trading posts. Does Christ come with the people to the market towns of Korea? Do the people ever meet Him there? Is His presence felt, is His name known among the busy bartering folk who gather there? We believe that the Saviour stands today at the door of these commercial centers and that thru His people He makes an appeal in some way at every market town. In the first place as the result of fifty years of Christian work, a church has been established in nearly every market town of the land. There it stands on the hillside above the street, or raising its head among the thatched roofs of the town. With its bell tower there is no mistaking it.

No matter how weak the Christian group may be, it is giving its testimony to the multitudes who gather every five days. In some market town where the church is stronger and more assertive, there is difficulty in holding a market on a day which, every now and then during the year, falls on a Sunday. There are too many village stores closed, too many booths not doing business on the Lord's day, too many good buyers and sellers who are not present that day at the market, and in some places, in recognition of the presence of Christ in that market town, it has been suggested to change the day of market either to the day previous or to the one following the market day that comes on Sunday. The people of the country often buy their goods from, or sell their produce to, the Christians of the market place. It often happens that the big store on the corner belongs to Elder Kim, or the man who buys the beans from the farmer is Deacon Lee, or the woman who sells the fried cakes to the hungry traders at noon is the faithful Christian of the local church. And as Korean Christians are zealous evangelists, it often happens that when the country people come to the market town to buy

or to sell, that with their purchased goods they get the Gospel, in parting with their beans they get a Bible portion, with trade they get tracts, and along with their pancakes they get preaching from Mrs. Pak. The market town has always been the great opportunity for the Christian colporteur, for the giver-out-of-tracts, for the witness of the Word, and all over the land of Korea by way of the market town Christ has been faithfully introduced to the people of the country districts. He stands today at the door of these market towns, appealing in His patient, tireless, way to the needy people who come to spend money for that which is not bread, and who labor for that which satisfieth not, and His voice is heard in the market place: "Come, ye that hath no money. Come, ye, buy and eat, yea, come, buy wine and milk without money and without price. Come, eat that which is good and let your soul delight itself in fatness. Come unto me and your soul shall live".



Christ is known to country children.

**CHRIST AT THE DOOR OF
THE COUNTRY COTTAGE.**

The Saviour
of men is
not content to

stand merely on the street corners of the market towns. He is ever on the road to seek and to save those who are lost. His travels take Him over the broad plains of Korea, over the high hills and the rough mountains and far into the deep valleys, following the stony paths that lead to places where lost men live. During the fifty years of preaching of the Gospel in

Korea the workers of Christ have not been content to ring the church bells and wait for the people to come, nor to sit in the market places, and in a take-it-or-leave-it attitude, merely to proclaim the Gospel to the crowds who come thither, but both missionaries and Korean church workers have found a great joy in making long trips far into the country districts for house to house visitation. Especially in the northern part of the country, there have been systematic methods employed of going out on wide campaigns among the homes so that never a house has been left out of the extensive visitation. Tracts have been taken and Christian literature distributed among the homes of the land. On many an occasion the Saviour of men has come into the hearts of rural people by way of the cottage door. It is the ideal way of making Christ known and Korea is particularly and naturally fitted for this method of evangelism. The Koreans are friendly and hospitable. They apparently enjoy having callers, and the door is usually opened to the preacher of the Word and ear is given to his message. The very fact that a Christian worker will take the time and the trouble to

go a long way to visit a home, is an appeal in itself to the family in the home. The most satisfactory method of preaching is within the cottage door. Preaching to the passersby on the street is good advertising of the Gospel and it makes Christ known among the people, but for the Christian worker to get into a home and sit on the floor with the head of the house and reason with him about the Scriptures, is getting the best results in Korea today. For here inside the house is leisure and quiet and no interruption. Here is opportunity for reading the Word, for study of it, for questioning, and for prayer. Just as the Risen Lord came to the door of that home in Emmaus and was invited in, and entered and broke the bread and gave it to the the men to eat, and their eyes were opened and they knew Him, so today all over Korea He appears at the door of the country cottage, and if invited to enter He makes Himself known to the people within. We know that a great number of those already believing in Christ found their knowledge of Him thru the visit of some neighbor or friend or some evangelist from afar who came into the home and explained the way of life.

Country evangelism is not waning. As we read missionaries' reports this year of 1936 we learn that much of the joy in the work of itinerating is in the opportunity to visit homes in the country, telling the Gospel story. Less and less of the missionary's work is in the usual routine of catechising and baptising and "helping to run the church"; more and more does he discover that what Korea now needs is not a mere baptising missionary, but a real sympathetic friend of needy people. A prominent leader of the Korean church in an article "Do we need more missionaries?", voiced the opinion of the whole church when he wrote, "We want personal workers, not bishops. We need missionaries who love men's souls more than anything else. We want men of loving hearts".

And as far as country evangelism is concerned only that type of missionary has a place in Korea today. Christ on the threshold of the country cottage is calling for missionaries with loving hearts, who are willing to bend their backs, and take off their shoes, and enter with Him thru the low and narrow doors of Korean houses, and tell the story of the Crucified, Risen, Saviour. He is calling native

pastors and helpers and colporteurs and Bible women and young men of faith and love who will go with Him to knock at the doors of homes in the country and introduce Him to the needy people within those doors.

**CHRIST AT THE DOOR
OF THE KOREAN CITY.**

Many years ago, as we entered for the first time the Pyengyang Christian Hospital, we noticed that across the ditch outside the entrance, there was a bridge which had been made of two great iron-studded doors. They had been hanging long, long, years ago within the stone arches of one of the great gates of the old city wall, closed every night, and in times of danger, and opened in the morning and in times of peace. Now the ancient city walls were fallen down. Many of the stones of the old wall were being used in the erection of a new Girls' Academy, and in the foundation of the Presbyterian Theological Seminary. The gates were torn off their hinges and were lying across the ditch, making an excellent and substantial bridge across which tramped every day the feet of sick and weary people, or those

who carried them, going into the Christian hospital for treatment, and to hear the Word of God. Those fallen gates and crumbled walls reminded us of the Psalmist's prophecy, "Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in". The bridge of doors across the ditch was most symbolic. When Christ came to the Korean city the walls did fall down, the iron doors were lifted up, and into every city of the land the Saviour has gone. He has not yet taken full possession, far from it, but He stands today at the portal of every city in Korea and makes a strong appeal to the people in the crowded metropolis. His presence is more noticeable in the municipality than in many of the country districts. For in the city are the large Christian schools, chief among them being the eight academies of our mission where over 3000 boys and girls receive their education every year, and where the appeal for Christian education is so strong that thousands of students are turned away because of lack of accommodations in these academies. In Seoul there is the Chosen Christian College, and in Pyengyang the Union

Christian College, and in these two institutions over 500 young men are enrolled. These Christian schools with all their various activities, help to make Christ known in the big city.



The South Gate of Seoul.

Photo by Chamness

And in the cities are the eight hospitals in which our mission labors to make Christ known to the needy folk of Korea. There are no problems in these hospitals, except the problem of being able to take care of the sick and weary and poor who come here for

treatment. The voice of Christ is perhaps better heard here in the corridors of the sick wards than in any other place in Korea. Last year in these hospitals nearly 10,000 people occupied beds in wards. We know that every one of them heard the Word of the Saviour preached to them by the hospital evangelists and Bible women who sat by the bedside of the sick and told them of the Great Physician who is able to heal both body and soul. And to these hospitals came in the course of the year over 65,000 different people for treatments in the dispensary. Sick folk seldom come alone. They are accompanied by friends and relatives. Many of them return for further treatment. There were many many more than 100,000 different people who came to our dispensaries. Every one of them had opportunity within the doors of the Christian hospital, to read the Word of Life or to hear the Gospel story from the lips of the faithful preachers on the hospital staff. In the hospitals of the cities of Korea, the voice of Christ never ceases. In the ministry of doctors and nurses, all of them Christians, in the exhortations of evangelists and Bible women, the Master speaks day and

night. Hospital evangelism never tires, never closes, never takes a vacation, never changes in its great message of hope and comfort to the burdened people.

Has Christ come to the Korean city? Has his voice, "Behold, I stand at the door and knock", been heard in the busy city streets? The best way to find out how much Christ is known in a Korean city, is not merely to go to church and Sundayschool, and see the crowds gathered there, but to take a walk thru the streets of the city on Sunday morning and count the number of families who have opened the doors of their hearts to Christ, and who have closed the doors of their shops to the world. That is the only real test of how far into the city Christ has gone. Count the closed doors in Syenchun on Sunday morning. The influence of Christ is most evident there. Walk down West Gate Street in Pyengyang on Sunday, and notice that at least one shop in every ten is managed by a Christian. Go thru the wide streets of Taiku and see how many merchants have closed their doors on Sunday and have gone to church with their families.

Christ has come to the Korean city. As

yet He is only at the portal. His work has only begun. But He knocks today at the door of the merchant on the street, His voice is heard during the noon rest hour when His people visit the city factory and preach to the workers there, His witness is being given at the door of the Government office, His Word is being placed in many a hotel and lodging house in the city. His call even goes to the liquor houses, to the cafes, and to the brothels, where carousing people are warned to consider that the wages of sin is death, and are urged to consider that the gift of God is eternal life.

**CHRIST WITHIN THE DOOR
OF HIS CHERISHED CHURCH.**

It would take a large volume to describe even in a brief way the presence of Christ and the activity of His Spirit within the church of Korea today. The church has heard the voice of her Master, and has heeded his call this past year again, and has done an even greater work for Christ than ever before. Statistics have their ups and downs, and sometimes we have our misgivings about some of them. But this last year the statistics of the Korea

Mission of our Northern Presbyterian Church have told a consistent story, and we here on the field believe in the general accuracy of them, because most of us have seen a steady improvement in the church work in our districts. There have been more people in our



Korean churches are well filled.

churches this past year than ever before. Communicants have increased by over 4000, and we must bear in mind that this is some weighty testimony, because for every communicant added to the church's report to General Assmmbly it

costs that church from 30 to 40 sen! Therefore no padding here! There are more boys and girls in Sundayschool, an increase above last year of over 20,000. More men and women have attended our large Bible classes in city and country. There have been more students in the Bible Institutes.

In spite of apparent poverty of the people, there has been a united movement thruout the church, to repair, and renew and enlarge church buildings to accomodate the increasing congregations. A total of 242,000 Yen was spent on this account alone, and that is a lot of money for the Presbyterian church to raise all by itself, and it is an increase of 74,000 yen over the totals of the year before.

The Church has greatly enlarged its benevolences and its works of evangelism. It has looked out upon needy fields, and to help the suffering and to carry the Gospel to far-off places and to make Christ known to neglected people the Church responded this last year with the greatest offering of its history. Our own Presbyterian churches alone gave to the Lord an offering of 800,000 Yen, and that is a better average than 10 Yen per church member.

Without doubt the Lord is working by His Spirit in His church, and His people are ready and willing to respond to every good work for Him.

Yes, Christ has come to Korea. In the Northern Districts doors have been opened wider to Him and He has come in to possess more of the land.

In the South of Korea the doors are still closed in most hearts against Him. There, humanly speaking, the task seems impossible, the doors of pride and superstition are iron-bound. They open with great difficulty.

But Christian workers are not giving up. They know that He who stands pleading at the door, saying, "If any man will open the door", also has said to those who work with Him, "Behold, I have set before you an open door and no man can shut it".

昭和十二年三月十三日
昭和十二年三月十六日

印刷
發行

平壤府新陽里二六番地

編輯兼
發行人 米國人

彌立甫

印刷人

平壤府新陽里一五〇

金秉龍

印刷所

平壤府新陽里一五〇

紀新社

平壤府新陽里二六番地

發行所 彌立甫家

THE JOHN D. WELLS SCHOOL

as an

EVANGELISTIC AGENCY

A Report to Seoul Station

of the

Presbyterian Mission.

April 9, 1935.

It has taken me

TWENTY-TWO YEARS

to write these nine pages.

You can read them in

SIX MINUTES.

E. W. Koons—Principal,
Seoul, Chosen (Korea)



A SCHOOL WEDDING

Dr. Yong Sik Kim, Class of 1931; Severance graduate of 1935, and Miss Kwan Sook Kim, daughter of our old friends, the Rev. and Mrs. H. C. Kim. Married in our home, March 26, 1935.

THE JOHN D. WELLS SCHOOL

(KYUNG SIN HAKKYO)

AS AN EVANGELISTIC AGENCY

Dr. Moffett, in his Jubilee paper on "Fifty Years of Missionary Life in Korea", speaks of "the policy of making all forms of mission work contribute to evangelization and the establishment and growth of the Church as the body to which Christ committed the proclamation of His Gospel and the nurture of believers".

PURPOSE OF THE SCHOOL

Accepting this, I hold that the school of which I have the honor to be Principal must be judged on its success as an educational institution, just as Severance Hospital is judged by its medical work, and the "Korea Mission Field" by its success in representing the Protestant Missions, and the Mission Treasurer by the way he handles the Board's funds. Our job is to give education in no way inferior to that given in any other High School for Korean young men; to give it in a Christian atmosphere; to permeate it with the spirit of Christ; to send our graduates out, fitted for leadership and useful living, in all walks of life; to furnish Christian men for business and the professions and leaders for the Korean Church.

We have not done all we wanted to along any of these lines. No doubt our reach will always exceed our grasp.

ALUMNI FIGURES

In Social Service		
Pastors.....	10	
Other Church Workers, on Salary	6	
Doctors and Druggists.....	40	56
Officials, "Big Business", Newspaper Men.....		66
Teachers, mostly in Christian Schools.....		53
Students in Higher Schools, in Korea and abroad.....		58
In Business and Farming		219
Total Living Alumni		452
Dead—Out of 29 classes		49
Total Graduates.....		<u>501</u>

SOME GRADUATES

Here are three books written by Rev. C. Y. Oh, of the Editorial Board of the Christian Literature Society, a graduate in our second class. "Women of the New Testament", "The Rural Church in Korea", and "The Secret of the Upper Room." The first two are original, and all three are among the best books the Christian Literature Society has published in recent years.

Beside such work, Rev. Oh furnishes the weekly Evangelistic Advertisements printed in the daily (Korean) papers, by the National Christian Council. Rev. W. M. Lee, formerly in charge of religious work at Severance Union Hospital, Medical College, and Nurses' Training School, and now a missionary among the Koreans in Japan Proper, is a graduate, in the 16th class. Rev. Kim Chang Duk, missionary sent by the Korean Church to work among the Koreans in Manchukuo, who has brought the Korean Presbyterian Church in Mukden to the point where, as Mrs. Winn and Mrs. Rhodes have been telling us this evening, 500 Korean women gathered, from near and far, for the Bible Conference in which they recently taught, is another loyal alumnus. Witness the splendid fossils he sent for our mineralogy cabinet.

These are among the salaried workers. I like to think also of Dr. C. C. Lee, Severance graduate, successful physician, Elder, S. S. Superintendent, and "almost everything else", in the thriving church, largely a result of his own work, in the growing town where he lives. His old enemy, T. B., has attacked him again, the penalty for the burning zeal with which he has been carrying on, but we are sure our prayers will be heard and he will be restored.

ONE SEMINARY STUDENT

Kim Chong Chul, who was among the first third of the 1935 graduates, has just entered the Agricultural Department of the Union Christian College, at Pyeng Yang.

Son of a well-to-do farmer, a Christian from infancy, his grandfather a Presbyterian Elder, with a school record of excellent conduct, steady work in the school "Y", and as Sunday School teacher, for his whole five years here; when he finishes at the Seminary, on top of his Agricultural course, what a country Pastor he will be.

But the Station is to-day considering our Evangelistic Problems, particularly those involved in what we call "DIRECT EVANGELISM"—presenting the Gospel directly to non-Christians. Let me contribute some facts about what the school is doing along this line. Then I will add something about Christian nurture of those who are already Christians.

DIRECT EVANGELISM

Out of the 218 in our First Grade, 38 say they have never attended a Church service, and 89 more say "only now and then." Most of their contacts have been through Children's Sunday Schools and Daily Vacation Bible Schools. It is interesting to see how widely these spread. All

told, in all the grades, we will take in this month, not less than 150 boys who know very little about Christ or the Church, and are ideal material for direct evangelism.

OUR PLANS

“What do we do with them?” Every one of them attends Chapel six days in a week. Every day we all join in a hymn and a prayer, and there is usually a short address, by a teacher, or a (well-chosen) visitor. These are not always sermons based on a Bible passage, but carefully planned talks, that will help them think straight and live clean, by Christian men who know boys. Every boy studies in the Bible Classes, two a week for each section. They open with prayer, and are shot through with devotion and evangelistic spirit, the Bible is open on each desk as a text-book. The course is as important, in the mind of teacher and pupils, as any course in the schedule. And the examinations are as stiff.

On the second Sunday in each month we have special student services; attendance is voluntary, but runs well over a third—and about 40 of our best boys are teaching or attending Sunday School classes at that hour, too. We get the best speakers, and they bring their best, and the boys take it. In the Winter we have a week of special religious services, no emotional strain, but deep

interest on the part of all. Prof. Chang, of the Chosen Christian College, our speaker in 1935, was loud in his appreciation of the spirit of the school. His addresses were most effective, and I hope they can be printed.

“Do we get results?” In the past 3 years, 82 from non-Christian homes have joined the Church, and 10 others have become catechumens. 35 of them became Sunday School teachers, and 33 school “Y” officers. One is Min Chai Ho, entering the C. C. C. this Spring, “Y” President last year.

SOCIALIST TO S. S. SUPERINTENDENT

Another, whose name I will not give, came to us from a school where he had been expelled for beating up a teacher, and was openly a Socialist. (This does not mean a follower of Norman Thomas, but a Marxian, and enemy of all religion.)

This information came out, I need not say, only after he had been enrolled as a student here. While in the Third Class he was soundly converted, and in the Fourth Class he asked to be given some religious work. He was told to open a Children's S. S. at the—Church. He began with 20, and now they have 150, the church will hold no more, and they are turning them away every Sunday. He is one of 11 known Socialists who have become Christians—10 of them have already joined the Church—in this school in the past three years.

CHRISTIAN NURTURE

This is where most of our work as missionaries is done in Korea to-day. Let us see what the school does on this line.—was converted after entering the school. His father sells (Korean) whiskey. The lad used to be a cause of great anxiety to his family, none of whom were Christians. After conversion, he settled down, stayed at home and studied nights, instead of going to the movies, and worse places.

In the Fall of 1934 the "Y" planned to give a play. This lad was one of the leading characters, and began to be away from home nights again, to practice. His father was much worried, till the school Bible Teacher explained the situation, and then we received a letter from the father, saying "My boy can go out with the "Y" lads, any time, anywhere, but no one else can see him, without a letter from you."

FIVE HUNDRED BIBLES

In the past three years we have sold, to our students, for class-room use, 194 Bibles and Old Testaments, and 328 New Testaments, or 521 in all.

I quote from a letter just received from the British and Foreign Bible Society Secretary for Korea.

"I find that our 71 colporters sold 538 Bibles and Old Testaments, and 6,005 New Testaments, in the whole of last year, so that your student book-sales of 38 Old Testaments and 128 Testaments are very good.

Of course the main effort of our colporters is among non-Christians, to whom our Scripture portions are mainly sold. We have just sold 523,000 Portions.

I hope the students who have bought these Bibles will make good use of them.”

Hugh Miller, Secretary.

DAILY VACATION BIBLE SCHOOLS

In the Seoul Station Report for 1932-33, is a picture of the biggest Daily Vacation Bible School in Korea, one of the largest in the world, with 752 enrolled. It was held in the school buildings, managed by one of our graduates, an elder in the Yun Dong Church, and partly staffed by our boys. That summer over a hundred of our fellows taught in D. V. B. S. and Summer schools, and a third of them were from non-Christian homes, they had learned the idea of service here.

Two years ago, with my “Literature Fund”, I furnished copies of Sir Wilfred Grenfell's “What Jesus Means to Me”, to all who would read it and write out their opinions. Here is just one, from a Fifth Year lad.

“Where there is no faith, there is no work, no joy, no victory. Grenfell, by a life of faith and service, manifested the truth of Jesus, and I have taken a vow to do the same.”

There were others just as good, and I could quote paragraph after paragraph from essays written as part of the Bible Courses. Prof. G. Kim, whose splendid work as Bible Teacher, and Director of the School Y. M. C. A., has largely produced the results I have been citing, tells me there are at least 25 in the student body who are definitely looking forward to Christian work, and fitted for it.

The "Y" itself enrolls now almost half the students, a full third of its membership being from the upper classes, and is planning more activities than ever before.

The school is a wonderful agency, and opportunity, for evangelism.

PRAY FOR US

On Sunday, May 26th, two of the Fifth Year Class were received into membership in the Yun Dong Presbyterian Church of Seoul, and fifteen others were received as Catechumens, to be further trained, and baptized in the Fall. Twelve of the fifteen are from non-Christian homes.

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SEOUL. KOREA

THE WORK OF THE
PRESBYTERIAN WOMEN'S MISSIONARY
SOCIETIES OF KOREA

The opening paragraph in the History of the Woman's Missionary Society of Pyengyang, published in Korean a number of years ago, reads as follows: "The Scripture says that to give to others is better than to receive and Christians are commanded to preach the Gospel to those who do not know it. This is the precious responsibility given by the Lord's command."

With the above thought and object the Woman's Missionary Society of Pyengyang, the first in Chosen, was started Feb. 20th, 1898, and in 1908 became a fully organized society. Four women met to start the work and Mrs. Ni Sin Hang, the first woman Christian in Pyengyang, became the first president of the Society. Each member was asked at first to give one sen, and evangelists were to be sent to different places. Other women met and agreed to the plan. This was the small beginning of work which has accomplished so much in evangelistic work of Pyengyang district and in other places as well.

The women who have gone out through the years have endured hardship, seen idols and devil worship paraphernalia destroyed and women and men become sincere Christians. Faithful

Christian workers have developed among them and churches have been started as the result of preaching the Word and the blessing of the Lord upon it.

In 1907 when the General Assembly of the Presbyterian Church in Korea began work in the Island of Quelpart and a pastor was sent as a missionary, this society sent a woman evangelist to work, and she remained four years. Several churches were started and again a missionary woman was sent for more work.

After the Korean church started missionary work in Shantung Province, China, the Society contributed one thousand yen for a missionary residence for one of the Korean missionaries.

In connection with the Pyengyang work there are three Presbyteries and in each Presbytery a woman's Presbyterial Society. Before the organization of the Presbyterial the women of the western Presbytery had a very active missionary society. At the time of the spring class for country women on an appointed evening the Western Anju and Pyengyang Presbyterials have their separate meetings and on another evening they meet in one union missionary service. All three Presbyterials contribute toward the work of the General Society.

In Seoul the first missionary society was organized about twenty-two years ago and the Presbyterial about twelve years later. There are thirty-three societies in the Presbyterial. A campaign is in progress for evangelistic work in the unevangelized counties of the district. A fine home mission church has been started in one county. Posters, planned to encourage the societies to work for specific objects to promote spiritual growth, are being used in the Seoul district and have been adopted for use in other districts also.

Twenty-six years ago in the Syenchun district a group of women were led to form a missionary society and said "Let us go and preach" and they also began to raise money to send out workers. A class was held at this place and women who came from other places heard of the work the Society was doing and went back to their home churches and started other societies. They sent a pastor to preach in Manchuria and through the years other workers have been sent to different places. The missionary society of the Bible Institute chose an utterly unevangelized place about six miles from town and students go out from the Institute to work there. A church has been built and about forty adults and forty children are in attendance.

The Presbyterian Society of the Taiku district was organized in 1925. There are about two hundred societies in this district. The missionary programs, which are now used in many of the societies throughout Chosen, were started in Taiku about 1919 and are still being prepared and sent out from there. The missionary societies in churches under one pastor are organized into one Society. The contributions are put together and a Bible woman is employed for as long a time as the money will permit. The women of the Presbyterian have also contributed toward the support of a worker among Koreans in Japan.

Taiku has been somewhat historical in the organization of missionary society work and this will be referred to in other paragraphs.

At Chungju the Presbyterian Society was organized in 1930 and there are thirty-two societies. Each year a contribution is sent to the General Society. Plans are being made to provide a Bible woman in the province. A trip was planned in the interest of missionary society work. The missionary and Bible woman spent two nights at each place; the society met in the day time and evangelistic meetings were held at night. The society members do personal work and some societies have the plan of using every Saturday especially for this work.

The Chairyung Society was organized in 1921. There are forty-four church societies which contribute to the Presbyterian Society and individual gifts come from other churches. Miss Kim Ho Soon, the president of the Presbyterian, was sent by the General Society to work in connection with the work under General Assembly of Korea in Shantung Province, China.

The Presbytery has given to the women of the Presbyterian Society of Chairyung a small parish, to care for. There is a pastor there in charge of four groups.

In the Andong district the first missionary society was organized in 1928. There are about fifty-two in the district. Some of the societies have united in helping some of the weaker churches. The three societies in Andong unite in an all day district meeting. Letters from the missionary in China are received and copies sent to the country churches. When the big class is in session an all day missionary meeting is held.

The first missionary society in Kangkei was probably organized about 1910. There are eighteen societies which pay into the general fund of the Presbyterian. This society has been instrumental in starting church groups in several places and they have one church building in a place up in the mountains. Two members of the Presbyterian

went to visit a number of these church groups, the society paying travel expenses, the groups furnishing the food, etc , and the women giving their time freely.

At Sinpin in Manchuria the missionary society dates back seven years. They have given their contributions to the local Presbytery to help out with the salaries of the men evangelists. In the past some of the country churches have also had societies which have helped the Presbytery in their evangelistic work. Two years ago when Korean Christians were going through so much hardship in Manchuria, this Sinpin society sent the generous sum of thirty-five yen to the treasurer of the General Society.

In the above sketches of missionary society work in the districts of the nine stations under the Northern Presbyterian Mission, the General Society has been referred to frequently. This General Society is the organization representing the missionary work of the women of all the Presbyterian churches united in the one General Assembly in Korea, the Australian, the Canadian, the Southern Presbyterian and Northern Presbyterian churches. A meeting of the society is held once a year a few days before the meeting of General Assembly and delegates are sent from the Presbyterial Societies.

A number of years ago it was realized by some that the women should know more of, and come in closer contact with, the missionary work being conducted by the General Assembly of the Presbyterian church in Korea. A suggestion was made that the women from different societies be allowed to sit in the room when the Board of Missions met and hear reports and hear plans discussed. The request was granted and the women listened in and received information. This was done several times.

At Federal Council time, women missionaries from different missions met and those especially interested in missionary work began to think and talk over plans for a General Missionary organization feeling that there would be strength in numbers and that more real work might be accomplished and more real help given to the work of the General Assembly's Board. There was correspondence over plans. During one vacation time others met, discussed constitutions of missionary societies in the homelands and planned and received advice from a brother missionary well versed in church law.

Korean women and missionaries worked together and tentative plans were made. Shortly after, in 1927, an overture was sent from Taiku to the General Assembly asking that General Assembly consider the plan for having a woman's General

Missionary organization. This request was granted and a committee continued to work over plans.

In 1928 when General Assembly met in Taiku, the General Society was organized and the constitution sent to General Assembly for approval. It was intended from the beginning that the General Society would work in close cooperation with the Foreign and Home Mission Boards of General Assembly. Where Presbyterial Societies had not yet been organized it was urged that such organization be made.

In 1931 Miss Kim Ho Soon was sent by the General Society to work in Shantung Province in China in connection with the work being carried on there by the Foreign Mission Board of General Assembly. Besides supporting Miss Kim Ho Soon the society is also supporting a woman missionary in Manchuria who works among the Korean people there.

At the meeting held last September, delegates came from twenty Presbyterial Societies of the twenty-four Presbyteries under General Assembly. It was reported that there are missionary societies in 661 churches and a membership of 9,638 women. The women contributed last year ¥ 5,593.06; of this amount ¥ 1,307.34 was given over to the General Society for the support of their missionaries. The societies of the Presbyterials are doing work in their own churches and districts.

As yet many societies are not fully organized and the women have much yet to learn concerning the object and work of missionary societies and how to conduct their meetings, but the women are working and learning year by year. It is a real pleasure to see them conduct their Presbyterial and General Society meetings. The three things kept before the General Society women are first prayer, second personal work in their families, villages and cities, and, third giving of money to send others to preach the Gospel.

The women of the Presbyterian church in Korea are a very real help in making the Gospel message known to others.

This year, which marks the 50th anniversary of the beginning of work in Korea, brings causes for thankfulness among which may be mentioned work being done by the women of the churches.

Will you, who may read this leaflet, pray that the women of the churches in Chosen may continue to be even a greater help and blessing in future ?

HELEN K. BERNHEISEL



Letter: Mr. + Mrs. W. P. KEISTER

1933

Chempulpo, Korea, October-December, 1933

DEAR FRIENDS:

It was a long dream. Then suddenly and in a hurried way our dream became a reality. Trunks were packed, good-byes spoken, and ten minutes later our car landed us at the Union depot in Harrisburg. We boarded the train and were off for "The Century of Progress" in Chicago.

Thence across the States to Southern California—Los Angeles, Pasadena, Santa Monica, Hollywood, and Long Beach; a day's trip by automobile in the tremendous clusters of mountain peaks, curved roads ascending the great Pacific heights. Nellie and Doctor Hosken rushed us each day from one point of interest to another before bidding us "bon voyage" at San Pedro port, about thirty miles from Los Angeles. We sailed September ninth on the Tatsuta Maru, N. Y. K. line. The Tatsuta is a most palatial ship. Perfect weather, good food, good service, all combined to make a delightful trip.

Twenty-four hours later we arrived at San Francisco. Mr. Arthur Watkins, a former resident of Harrisburg, met us at the pier. This being Sunday, we attended a vesper service at four o'clock, and at seven-thirty a Sunday evening service at Taylor Memorial Methodist Episcopal

Church. It happened that this pastor had given a dinner to the Rev. Kris Jensen and wife, just before they embarked for the Orient, as he informed us after a chat with him when the services had ended.

Monday morning we traveled through the stores and the noted Fox Theater, a work of art. At four o'clock in the afternoon we sailed from Frisco through the famous Golden Gate, out into the great adventure—crossing the Pacific.

Another break in time was to follow, September sixteenth—the Hawaiian Isles. Each day was warm and balmy, sunny weather and blue skies and blue sea, also. Deck golf and shuffle-board were the games most popular for exercise on deck. A group of experienced travelers, missionaries and business folks, made life very congenial. How we wish all of our friends may some day cross the Pacific. Little did we dream of the colorful expanse of deep blue indigo, with white-caps enough to add sparkle and beauty.

Saturday forenoon, there was much ado and excitement as we came within sight of Honolulu harbor. Massive rocks with their moss green and gray rising right out of the deep, mountains and volcanoes in the background—there's a thrill about it that everyday words stumble in telling. The warm breeze and palm fringed beach, flowering trees and flame vines hold one in admiration and

awe. The hotels, stores, smart shops, boulevards and fine homes are very much the Twentieth Century. The markets of tropical fruits and fresh jelly-like cocoanuts, mild sweet pineapples such as we had never tasted before, were ours for that one great day.

Much beauty surrounded us everywhere, with a pagent of tropic color that called for music and song. Waikiki Beach cannot be described. Surf-riders by the hundreds, and the great coral reefs beyond, breaking the severity of the waves—they seem to break miles out from the beach and just roll along with graceful sweep. It makes one reluctant to leave these shores. As we near the time for departure, Hawai brings to us its friendliness in the custom of beads and flower lei. Strings of beads are thrown over arms and heads of friends before parting ; and strands of the most fragrant flowers—gardenias, carnations, yellow ginger flowers, and lilies—all in the three-foot strands are thrown over heads of friends as a parting blessing. Women and girls hold out brown hands for money to those who are sight-seeing and hold the flowers in your way. Everybody joins the happy custom of wearing the flowers. You learn the meaning of "Aloha" and are gone ; slowly but surely the scene fades away, and you are off for another port—the last and longest lap across the Pacific.

The gray sea again changes to blue and then deepens into indigo. The calmness of the voyage was not disturbed until our fifth day from Honolulu. Then, although our ship was heavy laden with lead, we plunged and rolled, all because a typhoon was in our path—which is a common experience when midway to Japan. Our pilot steered 350 miles out of our course to escape the worst of it, but we struck the outskirts. Walking steadily was a fruitless effort, so we swayed. No deck exercise except a walk was necessary, and we were covered with spray and mist which blew in all directions. The spray when dried left us rough with salt. This ocean, formerly so peaceful and calm, was suddenly changed to a wild and roaring sea. So mighty and fierce, yet beautiful in her fury. At night we ran into a series of thunder storms. The lightning played an important part. One only half realizes any danger on a ship so large, and even though we know we are in the throes of the elements, there is beauty in all of it. Thanks be, we were good sailors, although two days of such experience were enough.

The remainder of the voyage was calm as before, and on September 25th another harbor was sighted. Our first glimpse of the Orient—and what a thrill as the color scheme of those mountains became clear to our vision; the green and

pink hues of the rocks of Japan's coast line. Yokohama harbor! Someone waiting for us! Well, words are too weak to describe it all. After the usual ordeal of customs investigation and a wise look from the doctors, we move in closer to the pier. The great crowd of Orientals is a strange scene. Finally, on board we are greeted by our very own, Kris and Maud. What a perfect day!

It is almost four o'clock, and we enter a sedan and are off for a drive through a modern city, Yokohama. Thence to Tokyo, the beautiful capital city of Japan, twenty-five miles from the seaport. We were entertained there by a missionary, Doctor Berry, former Dean of Aoyama Gakuin Theological Seminary, in his typical Japanese home. This is an unpainted frame building with a polished wood interior throughout; matting covered floors about two inches in thickness.

Six days of carefully planned trips ended all too soon. We saw the best in Japan. Nikko is the most famous mountain spot, 91 miles from Tokyo. The immense trees almost stagger one. Cryptomerias, large and lacy, form magnificent avenues, the result of twenty thousand saplings planted in 1600, now sturdy, strong and beautiful. The historical sacred bridge is another point of interest. It is made of red lacquer and spans like a

rainbow the clearest rushing waters of the Daiyagawa. The old legend connected with this blood-red bridge is interesting though horrible.

The great waterfalls are seen in Nikko only by ascending great heights. Pine forests cover the mountain sides with a dense growth. The ascent is 8,600 feet—seems tremendously high. After various modes of travel, we arrived at a place where courage dare not fail one. Entering a cable car, we traveled at an angle of forty-five degrees up the mountain side. Beauty of scenery helped one to forget the steepness of this ascent. One is struck when half way up by the sudden appearance of oak, birch, mountain ash and maple trees. These combined with the pines gave the October scene a harmony of autumnal colors. Arriving on the mountain plateau, we started for the falls. The clear water leaping with deafening sound over the ledge of rocks far above us pours into the bottomless abyss below, with a whirling motion.

From this we traveled to the shrines and temples, the finest and largest Japan can boast of, all ablaze with blue and gold and gorgeous colors. The large wooden pillars and panels are mostly hand-carved. Red and black lacquer give an elegance and richness to the best temples. One is impressed as to the time and wealth invested. Thousands of stone lanterns stand eight to ten

feet high like sentinels on guard around the shrines.

We returned to Tokyo, and next morning from the roof-garden of the college at Aoyama Gakuin we viewed the most sacred mountain, Fujiyama—a snow-covered summit all the year around, 12,356 feet high. From Tokyo we travel to another of Japan's important cities, Nara, near the old capital Kyoto. Nara park, two miles square, has eight hundred tame deer roaming at large. By purchasing sweet wafers and feeding the deer, there is ample fun afforded the crowd. They bump into you from all directions, and difficulty is experienced to get away from them. We leave the park and again climb the glorious mountains.

A bright red torii greets us at the foot of the hills, lending gayness to the leafy surroundings. The oldest and largest temple bell of Japan is here in a substantial but time-worn, unpainted belfry. The black metal, green with age, was cast in 732 and weighs forty tons. I had a lot of fun ringing it three times, pulling a thick rope which raises a heavy log or beam, and then letting it fly against the outside of the bell. The great tone seems to shake the hills. Of course, one pays for all these privileges.

There are large and small Buddhas with the lotus flower always near. One image may have two hands, while the other has a thousand, such as

the Buddha of Mercy. Dragons are everywhere in evidence. A Buddhist priest was our guide through the temples of Kyoto. One very large temple required an hour to see all the "ins and outs". Walking over bare polished wood in stocking feet all this time resulted in very cold feet when we were through. One always removes shoes before entering the outside balcony which leads to the inner chambers. The large gold and embroidered screens which are back of the Buddhas, mammoth in size, are elegant and elaborate, used at special times. This priest had been a language student of the mother of the missionary who went with us this day. Had it not been for him, we would not have seen half so much.

We ascended hundreds of stone steps up the mountain side, leading to other temples. Surrounding one shrine and temple were 2,000 stone lanterns on high stone pedestals, and 1,000 metal ones. In the one temple where the wooden pillars are so large and polished almost like a mirror, there are large glass cases in which are exhibited the hair ropes that were used to raise the wooden pillars in place. No other rope was strong enough, so the hair was given by women all over the Empire and made into rope, the strongest that can be secured. There are many great coils of it still on view in this temple.

This day we visited both Nara and Kyoto, once the capital for a thousand years. It is mentioned as the cradle of artcraft with Nara. The country section between these cities was interesting—strange looking villages, two-story Japanese houses, high board fences as high as the eaves of the roof entirely surrounding them. This obstructed our view and made me quite anxious to get a glimpse of the interior. The sliding doors with tiny white paper window-panes are attractive looking, and I wanted so much to see inside the houses. Since then I have learned there isn't much to see. The roofs are of tile, and even the most crowded Japanese quarters all have pine trees sticking out over the top of these high fences. Perhaps a yard will be four by six, but there will be several trees planted and growing. The limbs of the pines are trained to point in the direction where there is room for them. Some grow down, being weighted, and in all kinds of shapes. At the top of the fences the limbs are allowed to spread. If there is not a foot of ground, a vessel is placed on the corner of the roof and a tree grows there. Just everywhere pines are peeking above fences and between roofs. Japan's pines are the prized trees—twisted and bent, turned in all directions, yet they grow. Trees are moved from one place to another no matter what age or size. Where a tree is needed to

beautify, it is moved with plenty of earth and it grows. Trees hauled by oxen along the main streets are no unusual sight.

Kobe was our next place, a very thriving and open mart of Japan, 800,000 in population. We traveled by train through a most fascinating section, the Inland Sea. We were told by passengers on the boat not to miss the wonderful beauty of the Inland Sea. The terraced tea-raising sections make the country and hillsides beautiful. Whole mountain sides are cultivated.

By evening we reached Shimonoseki, where we embarked on a steamer crossing the Straits or channel by night. The dawn of the next day brought us to Korea's shores. An all day trip by trains superior to those of Japan brought us to Chemulpo. My "look-see" of the city came later. We had eyes only for the children. Our neighbors, W. F. M. S'ers, came to meet us, Clair Lee with the one and Philip with the Kanhowan or nurse. They both made friends with us at once, and to our great satisfaction we were all together in their home. Seeing them in their homelife made us feel very glad that missionaries live in foreign houses instead of native styled ones.

I'll describe as best I can a native Korean house, mud-walls, straw-thatched roofs (yellow when new) gray with age. From the eaves of the roof to the ground, averages six feet. Sometimes

lower, especially when against a hill. Sort of cave house: Usually two rooms; those who can afford it have three. L shape, and some U. The latter shape forms a court in which is kept the winter food, kimchi, in stone jars. All the homes have some yard space for this purpose. Those who have an ox must have an extension to their house, small but big enough to have the ox with a straw roof covering. The hot rice is their staple food, accompanied with a mixture of uncooked fermented vegetable food. Hot red-peppers figure in most of their food. This diet is regular three times a day for six or eight months, no change.

The fences around the the Korean houses need not be so high as the Japanese, but they are house high also. Roofs are exposed to view. The impression one gets viewing the city from a foreign house, always situated on a hill, is a great mass of ant-hills. Only these in color are a drab-gray, gloomy looking. One right against the other, placed in just any direction, nothing in line. Narrow twisted streets with deep ruts, very uneven, for foot travel, yet too narrow for any vehicle. Imagine a city of 70,000 population and being able to overlook the whole mass. No smoke to obstruct the view. The sea beyond, when the 30 foot tide is in. When out, the mud flats are in sight.

The interior of the homes consists of a mud-floor kitchen, banked mud resembling a stove with

dug-out for fire and flues running under the other floors of the entire house. Receptacles for cooking land in a wooden box. A bunch of broom-corn is tied together for sweeping. It's the only broom I've seen since we landed in the Orient. No handle needed, they stoop. A smooth polished board platform at the entrance of the room, 8 x 10 feet in size. A level ground or dirt floor, covered with a tough oiled paper, very durable and smooth. No one enters with shoes on, in any Korean home. That is one commendable habit, and also heating their floors from the one fire. A baking process goes on at night while asleep on these hot floors. Nothing is required in this home except two large shelves, one for clothing, the other for the ebuls and yoes to sleep on. Can you picture an empty house, so completely furnished? I've been in a few Korean homes. The houses for the servants on the foreign quarters, or compounds, have the Korean tiled roofs, which is prettier tile than the Japanese style. These homes also have a stone or brick foundation or partway walls, making them durable and permanent in time of rainy seasons. Mud walls are many times washed away. Old tin and home made matting are used to patch many walls.

The foreign houses are plastered with the native mud and straw plaster, which falls when COMPLETELY DRIED OUT WITH THE HEATING

FOLKS LIKE TO HAVE. One Sunday evening while at luncheon we had the experience of the ceiling and floor meeting in our daughter's home. The tables, dishes, buffet, chairs and all, received their respective parts. A Chinese carpenter and plasterer had assured us the previous week that the plaster was loose but would hold for a year yet. It was two or three inches thick and as hard as stone; my husband carried marks for five weeks on his limb, where a large portion struck him. Paper is at a premium, so walls are calcimined. Lately I had tea in the home of the banker in Chemulpo and they were so proud of the sponge painting that is rolled over the calcimined walls, representing somewhat paper covering. Homes are built for the foreigners. Window blinds are likewise expensive, so some missionaries make scrim curtains with a touch of over-drapes, answer their needs. I used to think a darkened room necessary for a baby's nap in the afternoon, but not so now. It has been proven to us, it isn't a fact, as baby Philip sleeps in the Orient in a foreign home without the western necessities.

The streets, of course, are dirt, and very dusty when dry, and after rain, gummy mud. Gutters at either side are usually three feet deep and carry off the filth of these seventy thousand inhabitants of Chemulpo, Can you picture so many folks with

their homes stuck, just one against the other? In all shapes bias and crooked, except these that form a straight line for the main business streets. They stand just close enough that one roof ends and another begins. No rows of houses.

The odor on the streets, where open sewers exist, bars one from using the word fragrant. Oxen are used instead of horses; they are slow, but pull heavy loads. When an automobile appears the ox-cart driver does not pretend to get out of the way until the auto stops, even though the driver constantly blows a horn. Streets have many people on them as there is more room outside than on the inside of these small homes. The women cover a piece of matting with tiny red-peppers and lay them right on the street to dry. Also sliced turnips are treated in the same way.

There are no side walks in the city. Stepping outside the house means that you stand on the covering of this deep gutter, and one more step and you are on the street. Fish and noodles, about three yards long, are hung over bamboo poles extended from the roof of a house or store, and one must watch in walking, not to get entangled with them. The result is a mixture of dirt and dust and odors with the food.

To attend one (native) national church we rode about two miles by auto, then walked one half mile, for an auto was an impossibility, even a

rickshaw couldn't get through. We have never yet passed another auto on the trips we have taken to the station, a mile away. They number among the few, perhaps four or five in the city. The zigzag path an auto must go is somewhat discouraging; not only must the driver look out for all the pedestrians, many children, tiny tots, as well as adults; but also for all the food drying and the fresh vegetables dumped outside the little stores, right on the street, house high, sometimes into the middle of the highway. The jiggy-men resting their loads, not often to the side of the road, but awkwardly in the middle of the street. They don't pretend to get out of the way, nor do adults; they simply stop and look to see what you want and then, when one yells at them, they slowly move. They seem to feel the street belongs to them and they look before they leap.

I would never have imagined a place like this in existence, unless in the darkest parts of Africa. We took only a few walks to get a better view of conditions, but the feeling it gave us was to hurry back to the premises that we had just left, and do our walking there, where grass and pines and pleasant surroundings meet us. We really felt itchy and were anxious to wash our hands before touching anything at the house, for germs must abound under these conditions.

The things down town have a dirty and dismal appearance, and people resemble the things. Their white clothing can't look very white and clean when worn a week, especially under the existing conditions. For men and women work alike in the fields, while the harvests are being gathered. The cabbage and turnips are a different variety from ours in the States. These white figures in the fields look like great white birds at a distance, just covering the hillsides and level places.

There are no gardens connected with any homes. The houses are to one side of the area, and the garden plots to the other side, each family having a small patch of ground or garden. The gardens and terraced hills resemble a crazy patch quilt.

It is all very strange. When we express ourselves in anything but a complimentary manner toward these strange folks with strange customs, the missionary folks answer, "Just wait till you go to China, and tell us when you return, what you think of Korea." The missionary has become accustomed to the sights and queerly dressed folks, and while they wish it to be different, they endure it and tell of the great change that has taken place since they have been here. In recent years it is quite different from

fifty years ago. The growth may be slow, but it is sure. Herein lies their work.

The stores look like the other buildings ; rooms perhaps nine by twelve ; portable front, boarded shut at night. No windows needed. Very crude in arrangement. A restaurant is not inviting by any means. Small room, a dirt floor, mud or cement stove, just a square form with a hole in it for the kettle. Underneath is a place for the fire. About three feet away from the stove is a wooden bench where the rice bowls are placed for service. While passing by in an auto, I observed the cooked rice ready in the bowls, decorated with flies. Now since the colder weather has approached, dust and other germs infect the food.

The first week we were in Korea we were invited to and attended the American Consulate Tea, held in the capital city, Seoul. A very large affair, held at the home, and as the day was fine, the large yard was where the festivities were held. A program followed the Tea. There were several hundred persons present, and the foreign community of Seoul and the surrounding sections were well represented. There are about three hundred and fifty foreigners in Seoul, and in Chemulpo we number less than a dozen. The distance from Chemulpo to Seoul is twenty-five miles by train.

Following this Tea was the International Friendly Association Tea, held at the Chosen Hotel, the

largest and finest hotel in Seoul. Business folks, missionaries, Y. M. C. A. workers and the Salvation Army people, with Japanese of official position and Koreans also in attendance. We were there from two o'clock till five as three speeches were interpreted. The tables were the length of the long dining-room and three in number.

There is no foreign church in Chemulpo, so to see and know something about this phase of the work, and also to comply with the invitations from the pastors of the nationals, we've attended and I've sung at several Korean services here and in Seoul. You see the cleanest groups of Koreans in these church congregations. The better church in Chemulpo is built of brick and not a bad looking edifice. The church was filled to capacity, five-hundred and eighty-five persons present. The floor between the pulpit and pews was covered with home made matting and the older women were crowded there on the floor. They are more comfortable in that posture than sitting on a seat. I sang the Korean words to the song "In the Garden," and it certainly was appreciated. This church has a very good cabinet organ and good looking pews. The road from the street back to the church was past old Korean houses and a bad walk up the hill out of the alley.

The other church was converted from an old temple, and the worst looking building I have

ever been invited into. This was a very cool morning, but there was no stove, a dirt floor, solid enough, swept clean ; old board benches and a back-breaking rail to lean against. Platform for the preacher made of old lumber, polished well. Windows had been placed and paint would have improved it. There was no money for such a luxury. Damp and cold and no organ, but when the time arrived for service the place was filled and an organ brought by four Koreans with sweat pouring off them. This was a great event. It had been announced the previous Sunday that a treat from America would be had. My song came in use again. There was a note of pathos all through the services. The wrapt attention and reverence displayed by those Koreans. I felt more like weeping than singing when I mentally drew comparisons. Our beautiful churches in the States, even the country churches, are palatial when compared with this unpainted, pieced up, old shack. Brown faces in white robes were better looking than the building. The preacher was a guest, Japanese, good-looking and tall. We were there a long time, as the sermon was interpreted by the Korean pastor. They took a special collection that Sunday while the guests were there. The Japanese fished out a Yen from his pocket, too, as did the other guests, so we all felt it would be possible for them to arrange for

coal later on, as a stove was promised, even though old and rusty. One conversation between three old ladies immediately back of us was most interesting, while the collection and subscriptions were taken. They agreed to give between them about four and a half cents for them. One old soul said she didn't know how she would get it but maybe rice would help.

Through the years, I've had many snap-shot scenes of the houses and streets, but I was not able to visualize the actual conditions here in Chemulpo. We see poverty bare and cold. All old dried grass and weeds, briars and brush, all dried leaves, pine needles and branches are gathered by men, women and children, for fuel. Everything is bare on the ground, for all has been gathered in. Women with children strapped or tied to their backs, with a hatchet chopping at old tree stumps along the country roads. Children picking every bit of little sticks and putting them in bundles on their backs. Some children carry babies almost as large as they are. Women with great loads of all kinds on their heads walk along with a very straight carriage, not turning to the right nor left—water jars with five gallons water and their hands entirely free. They are great burden bearers from little up.

I have told you something of the people and customs and houses, but now for Korea and her

natural endowment. Beautiful scenery is here, the variety of mountainous scenery. Some rocky bare heights along the coast without any sign of vegetation. Many pines have been set out on what were barren hills by the Japanese government. The most of the pines are of a spreading variety. The entrance to the harbor of Chemulpo is very beautiful, with the lavender tints to the bare rocky hills extending right out into the sea. The white sandy soil at some places and the change of red clay at another place give a wonderful tint to these rocks, in the distance. Much of the soil is mixed with gravel.

The famous Diamond Mountains of Korea is the most beautiful spot we have been since touching Korea's shores. Eaglesmere in Pennsylvania is no comparison, for mountain beauty. After traveling by train from noon until nine o'clock at night, an electric train zigzagged every half mile up the mountain side, through many tunnels which were very interesting after dark, as at each turn of the way the tunnel was lighted by a large electric light ; finally reaching the station, we went by bus to a very fine Korean inn, completely furnished with nothing in it. The walls or partitions are portable, of a thin white material. The floor with a warm paper covering ; nothing else to be seen but a broad shelf. After a few minutes passed, while we were unpacking our

luggage, a servant appeared with the silk ebuls and yoes. Beautiful bedding which is rolled for the day and unrolled at night. There are half slippers provided for guests, but hard to wear for those unaccustomed to them as they fall off one's feet so easily. Taking off one's shoes before entering the inn, on this very frosty night, it was a treat to step on the warm floor. One gets warm so quickly, when chilled, by sitting on a heated floor. Without experience this is hardly believable. How can one sleep on a hard floor? Well, the floor is so well heated it feels good on a cold night, with no other means of heating the room. Then when too warm, it makes one sleepy and tired. We slept. On waking we find on the porch extending all around the hotel a few stationary wash stands, with tin basins and piping cold water. Refreshing?—Yes, I'll say it is. Here we cook our own breakfast on a little alcohol stove, for we've a box of canned goods and cold fried chicken. Breakfast over; our chiggy-men and chair-men are waiting and we pack again and are off. One requires much baggage for the trip, for the whole hike comprises the Outer Kongo and Inner Kongo and the summit "Pero-Bong" which really means several days to accomplish the trip.

We began the tramp by 9.30; surrounded by such beauty it seemed like Heaven to tarry there. The whole day we had a beautiful mountain

stream all along the trail. The red maples, yellow oaks and green pines were at their best in bright colors. It was a glorious revelry ; perfect, clear, snappy day. There were five in our party and six servants. One needs a chair with three men for it in case of any emergency, or on becoming too tired in the hike. A friend who joined us had her Chiggy-man and we our two ; for half the way I rode that day, didn't even need watch my step, just drank in all beauty on both sides of the trail.

At night we found the lovely Japanese inn closed where we had planned to stay ; season ended the day previous to our coming ; further on we were obliged to stay at a very ordinary inn, the best to be secured. Our drinking water was served to us in a basin. We were thirsty and at the completion of our meal we dipped into it with our agate dipper and filled our cups. Tea kettles of hot water were brought to the door and they gave us their best. Next morning—cloudy ; after an hour on the trail we were facing a shower, gentle at first but a real down pour later. Crawling under three logs that formed a foot bridge, protection in part was afforded us. The Chiggie-men persuaded us to go on and the rain ceased later, after we were well drenched. It grew colder and colder, but we were heavily clad and kept warm by walking. The leaves being wet made our pathway rather

slippery. So I trusted my steps, rather than ride. We could not turn back now and the wind blew as I never experienced before ; the clouds were all around us, we were going through them.

Our guide went ahead. The thick white and gray clouds hung heavy, our eye lashes were weighted. The trail was very steep, not more than twelve or fifteen feet in any one direction ; just a zigzag trail, rocky and wet, for we were far above the timber line and no leaves to bother us. This narrow path, a foot and a half wide, hugs the sheer side of the steep cliff, only vast, bottomless space showing through the mist at our other side. We finally came to a small log cabin where five men had taken shelter and built a fire in the center of the room. Our addition filled it. All too soon the steam from our wet clothing filled the place. Our fifteen minutes rest, and the strong wind greeting us again as we departed, made us step lively for we had three li further to reach the top, one li down the other side before reaching another inn.

The top "Pero-Bong" commands a most wonderful view on a clear day, but we were deprived of the treat on a day like this. The ocean dashing against the rocky shore on beyond the great forest miles ahead was shut from sight at this point. So we tarried at noon hoping for a clear day next morning. This inn was about like the

other, but it looked good to us, for we were drenched to the hide. Our two rooms empty but the floor heated was what we needed. We proceeded to part with wet clothing and use nighties and bath-robcs, which we carried along with sweaters and pillows and sheets for our comfort and protection. Pillows at an inn consist of a small bag of rice hulls resembling coffee-grounds in roughness. So placing our small pillows assures us comfort. After allowing room to sit we spread wet clothing on the floor and by using our rope we hung the rest on the line. The storm continued all afternoon and night, but we were warm and sheltered.

Next morning we awoke and on opening the door (there are no windows) we were greeted with greater beauty than is afforded many. A light covering of snow all over the mountain sides, the ice clinging to the edge of the stream and everything sparkling. We secured rope sandals that we might not slip, and proceeded slowly, so that we could enjoy the sights. Now we could see the deep ravines, the ocean and mountainous rocks by the trail. On we went. Really more treacherous the descent than the climb. We did not hurry, it was too wonderful. We trudged, we saw, we thrilled. One descent with holes cut into rocks for our feet; and another worth mentioning — a great iron ladder, perhaps 300 feet long, hung

by huge steel staples, suddenly came to view in a sharp turn ; two great rocks forming a tunnel led to this quick curve and the path ended, until after the descent of the ladder, absolutely straight down. Then the greatest of the Myriad Cascades, Nine Dragon Falls, greeted us. A fearful, yet fascinating part of the journey. We would not have anyone miss it. As the hours passed we discarded our outer garments which the sun and wind had dried. Our outing flannel pajamas were given the proper name ; we used them for this real outing and the wet undergarments were packed.

Before reaching civilization in the village we had discarded our bath-robcs and were passably presentable. This time we were provided with a much better Korean hotel.

Next day the Sea Kongo, and at noon our train arrived. The railroad travels along the beach some five hours and our magazines carried with us had no attraction. We could not close our eyes to the scene.

Night found us nearing Chemulpo, happy and ready to forget about the bad weather, repaid again, and the various experiences were mixed with fun and thrills in climbing.

Next the anticipation of our trip to China ! We will visit Peking, a two weeks stay there, as a side trip before the holidays, and then very soon we will leave for our extended home coming. Janu-

ary 15 will likely be the time we leave here for the port at Kobe, and our homeward bound journey begins.

We've spent the third week of November and part of the fourth week in the Capital, Seoul, A great city very much more attractive and citified than any other city of Korea. We hope our letter may reach you in time for the holiday greetings, and a very happy and prosperous New-Year.

A letter will reach us by our home address, as they will receive our definite schedule as to the time we'll tarry at several ports, and mail awaiting us will afford us a great pleasure.

Until we meet again, greetings to you and yours.

MR. AND MRS. W. P. KEISTER.

See page

**ITEMS FROM THE ANNUAL STATION
REPORTS OF THE CHOSEN
MISSION
1933**

SINPIN
Manchuria

In the midst of their isolation, loneliness, and grief over the loss of their beloved colleague, the Rev. Lloyd P. Henderson, who was shot by an unknown assassin on October 16th, 1932, the hearts of our missionaries in Sinpin go out to their stricken Korean flock. They write.

“Robbery in the country has driven the farmers distracted. At night they are robbed and in the daytime they are forced to feed the robbers, till the grain for the household is eaten up, their clothing taken, and everything about the house carried off. This spring many Koreans just picked up what was left and came into town, leaving the

farming to go to ruin, in order to save themselves. Consequently the city is full of Koreans; the attendance at the city church is enlarged but at the expense of the smaller churches from which they have come. Every week sees cartloads of Koreans going out to Moukden or other places where things are comparatively quiet.

“The Sinpin church in the hour of trouble gave more generously to the Korean foreign mission work among the Chinese than in years gone by. They contributed \$26 Mex. for this work and the women’s society gave \$35 more. To the two leper hospitals in Korea they sent ten yen each. In spite of the most unsettled conditions in years, the class beginning February first was attended by over two hundred, about half of them coming from the country.”

KANGKEI Kangkei reports a year characterized by growth and forward movement. Funds decreased but work increased. Two families and two single ladies were resident in the station; the third family was in the United States on furlough. The Boys’ Academy conducted by the station is the

only high school, government or private, in this part of the province. The Women's Bible Institute reports a record attendance of 50 students. Twenty four Bible classes were held in country churches by the two single women. The baby clinic has been one of the most prominent activities of the social welfare work of the station. The medical work has gone forward during the year. Reports from gratified patients have been most encouraging. Two Korean pastors were rescued from the ravages of disease and restored to the service. A marked increase in the number of new patients and in receipts are reported. There has been a revival in the local church. Property for a second church has been bought by the Korean Christians.

This year marks the passing of a **SYENCHUN** figure notable not only in our own community but throughout the whole church and the Korean nation, Pastor Yang Chun Paik, a member of the first class to be graduated from the Theological Seminary in Pyeng Yang and the first Korean moderator of the Presbyterian General Assembly in Korea. His death occurred on January the 17th.

The Women's Bible Institute had the largest enrollment in its history, 99 finishing the ten weeks course. Students and teachers gave Yen 200 to finance the work of the newly organized missionary society of the Institute. As the result of the work of the students in a notoriously wicked community about seven miles from Syen Chun, a group of 30 or more believers was established and a Sunday School enrolling 40 children was started.

A new development in station work is the establishment of an afternoon Bible School for children. After a few months in an unoccupied residence on the station compound, the school was transferred to buildings in connection with the several churches of the city, responsibility for teaching remaining with the missionaries in charge. The teaching is done by Women's Bible Institute students and students of the Boys Academy. The school now enrolls about three hundred.

The Boys Academy enrolled 369 students this spring and the Girls Academy, 149. Both schools are working out projects in gardening and animal husbandry, the Boys having added bees to their former projects in orchard, dairying, and poultry

raising, and the Girls, demonstration projects in the care of chickens and goats, and in growing flower seeds to their former kitchen garden projects. A course in Home Vocations for girls is being worked out in an experimental class for graduates of the two year academy course. A permit for this is granted by the government, year by year, pending the necessary change in our charter, to include it as our third year. Nine of our graduates enrolled in this class this spring.

**PYENG
YANG**

An interesting item in the report of Pyeng Yang Station is a comparison between the conditions prevailing in the parish assigned to Dr. Moffett by the mission when he came to open Pyengyang Station in 1890 and those prevailing now. Then, not a Christian within 150 miles of the city; now 23 Presbyterian churches and 8 Methodist churches in the city and its suburbs and nearly 1000 churches and 53,000 communicants within that parish, "all of Korea north of Seoul."

The Bible Classes held for Pyengyang City women, for country women in Pyengyang, and for men, all report the largest enrollment in their

history. Two hundred and ten classes for women held in the country churches enrolled 11,279 students of the Word, and the house to house preaching which accompanied them resulted in the winning of many new believers.

A new development is the Girls' Bible Institute which met for one month last fall, enrolling 95 girls from 15 to 19 years of age.

A survey of the churches in Mr. Mowry's field followed by the setting up of a five year program with goals to be worked for has resulted, after only three of the five years, in such remarkable growth, after years of standing still, that other workers and other churches are considering adopting the same methods.

The educational work of this station which includes a Higher Bible School for women, Academies for Boys and for Girls, a college for men, and a Theological Seminary is too extensive to be done justice in this brief summary. Special features are the Bible Clubs conducted by Mr. Kinsler and his staff of student helpers, enrolling two thousand poor children, and the charity work which has grown up in connection with them.

The agricultural work of the station is extensive

and varied and is influencing the lives not only of missionaries and Koreans in Fyengyang territory but also of those in other stations throughout the country.

Two items are gleaned from many of interest in the medical section; the new dispensary building, considered almost too large when built, is already too small for the clinics. The much needed isolation building is complete and has been approved by the authorities.

“The opportunity for work in **CHAIRYUNG** Whang Hai Province is great in the extreme. The Lord is moving upon the hearts of this people and I really believe a wave of revival is sweeping over our territory. . . . Chairyung is no doubt better known for its large and splendid Bible Institutes for men and for women than for anything else.” The men’s Bible Institute enrolled 222 young men; among them, one elder, 13 church leaders, 71 deacons, 136 Sabbath School teachers. The Women’s Bible Institute enrolled 225 of whom 10 were graduated this year. The Women’s General Class registered 848 and 1500 attended

the night meetings. Tent meetings have continued to be successful; in one town six families burned their "spirit nests" and fifty individuals confessed their belief in Jesus as Saviour.

A large temperance parade, a bean milk demonstration, and health and hygiene lectures to the 225 Bible Institute women were efforts in the field of social welfare.

Over 60,000 copies of the Life of Christ were distributed during the forward movement campaign.

SEOUL The evangelistic work of the year in Seoul station began with the tent meetings held last summer, in cooperation with other missions, just outside the the Manchukuo Exposition grounds. Two thousand two hundred and fifty three people handed in their names and addresses as desiring to become Christians. The meetings were followed up by visits in the homes of inquirers who live in Seoul.

During the year at least 42 weeks of evangelistic services have been held in the territory, 50 Bible Classes of five days or more, each, and many

churches have been visited by the missionary. The city Presbytery class enrolled less than one hundred but as many as seven hundred attended the evening meetings.

Twenty of the 95 students in the Chungsin Girls' Academy during the past year are Sunday School teachers. The John D. Wells Academy for Boys reports growth; 424 students were enrolled and a greater appeal than heretofore was made to Christian students, one reason assigned for this being the strengthening of the faculty with positive Christian men.

A new development in welfare work has been the opening of country and village medical clinics in connection with the evangelistic work; 42 clinics with an attendance of 1276 people are reported. Each clinic is opened with prayer and tracts are distributed with invitations to attend church services.

Numerous and important union enterprises are also being carried on with the help of members of Seoul station, including Chosen Christian College, Severance Medical College, the Nurses Training School, and the Hospital, Pierson Memorial Bible School, the Christian Literature

Society, the Presbyterian Board of Religious Education, and Seoul Evangelistic Center.

This has been a year of building
CHUNGJU in Chungju. The well planned Bible Institute building, with its five recitation rooms and chapel, the brick walled dormitories with their twelve large rooms, the walled in court, the bath and laundry and keeper's house all make a most useful plant. The Korean Christians have built a parsonage, a spacious kindergarten, and a combined street chapel and junior church, not to mention a number of country churches.

The young people of the city church have been faithful in teaching in 8 Sunday Schools in nearby villages, attended by 500 pupils.

Since Dr. Lowe received his local license, the attendance at the dispensary grew from 175 in September to 575 in May.

There are 13 Christian Endeavor societies and 3 Junior societies in the district.

The Men's and the Women's Bible Institutes, general Bible classes, and country church classes all have shown a marked increase in attendance; in

the evangelistic meetings held in connection with them many signified their desire to believe in Christ.

Two large temperance parades in Chungju advertised the cause of temperance to the city with banners, songs, and the distribution of temperance literature.

A junior church was started in the city church.

Seventy thousand copies of the Life of Christ and 100,000 leaflets were used in the evangelistic work during the year.

TAIKU Taiku is the heart of the southeast of Korea, a great city with prominent churches, fine mission buildings, and many Christians. Two new mission buildings, a recitation hall for the Boys' Academy and a hospital were dedicated this spring. The Taiku Mission Hospital with its affiliated Leper Hospital is one of the finest medical plants in the orient. The corner stone of a third building, a large dormitory for the Women's Bible Institute, was laid in June. This dormitory will probably be available for use at the time of the National Sunday School Convention which convenes in Taiku this fall.

Keisung Boys' Academy, after ten long years of struggle, has received the highly prized government "designation" and many new students are being enrolled.

Sin Myung Girls' Academy has a larger enrollment this year. The lack of sufficient class room space was provided for by remodeling an unused portion of a dormitory to provide for the home economics department.

The Presbyterial societies of Taiku, Andong, and South Kyungsang are this summer sending a home missionary to Nagoya Japan, to work among the Koreans there. This missionary is a graduate of our Girls Academy.

There was a marked increase of attendance in both the Women's and the Men's Bible Institutes this year.

Over 140,000 copies of the Life of Christ were distributed in Taiku district during the forward movement last winter. New believers are reported in every church. Many new church buildings are being erected in the Taiku district and old ones remodeled to accomodate the growing congregations. The old First Church in Taiku City is building a fine new church home, the largest in

the province. Taiku church life has never been in better condition than at present.

ANDONG A Sunday School Convention was held in Andong this spring with an attendance of some 3000 people. A tent was erected in the church courtyard which had four times the seating capacity of the church. We had a fine group of speakers, including Mr. Anderson and several Korean leaders from Seoul.

Our Bible classes have had a good attendance this year; 330 men and 365 women were enrolled in the men's and the women's classes. Miss Bergman helped most acceptably at the women's class. Mr. Crothers and Mr. Voelkel both taught in the Men's Bible Institute. Every Sunday a number of students were taken to nearby villages by auto for evangelistic meetings and house to house preaching. During the Women's Bible Institute the students went out every Saturday afternoon to preach at places within walking distance. Miss Hendrix, Miss Sharrocks, Mrs. Voelkel, and two Korean pastors helped Miss McKenzie with the teaching in the Bible Institute.

Mrs. Crothers taught music. The attendance was larger than ever before; 47 women studied the first term. Many of the Bible Institute students, both men and women, were given work to provide means for them to attend the Bible Institute.

With two doctors the hospital has had a fine year of work. Our Korean doctor is successful in operating and has attracted many patients. They report 17 major operations, 155 in-patients, and 3,338 dysenpary patients during the year. The baby clinic has proved very successful and is now held in three different centers in the city in order to reach more mothers.

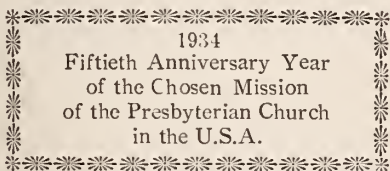
In our field we have distributed 70,000 copies of the Life of Christ booklet. The gain in adherents over last year has been 1,196.

MISSION STATISTICS

Statistical reports from the stations of our mission show that the slump in church membership, noted for a number of years past, is over. This past year the number of communicants in churches connected with our own mission rose from 66,834 to 74,738; and the average attendance from 125,564 to 139,040. Current contributions, in this

hard year, dropped less than Yen 3,000 from Yen 595,621 to Yen 592,908.

Of the 176,146 enrolled in Presbyterian churches connected with our mission stations, 100,005, almost 60%, enrolled in Bible Classes. It will be noted that this number exceeds the baptized membership (communicants) by about 33%. This is in part accounted for by the fact that some attend more than one Bible Class during the year, but also by the fact that there is a large group of Christians, not yet baptized, but enrolled in the churches as catechumens and new believers.

A decorative border composed of repeating floral or starburst motifs, enclosing the central text.

1934
Fiftieth Anniversary Year
of the Chosen Mission
of the Presbyterian Church
in the U.S.A.



THE YEAR 1934

and

A FORWARD LOOK



UNION CHRISTIAN HOSPITAL

Pyongyang, Korea

THE YEAR 1934—SOME INCIDENTS

“HE WHO LAUGHS LAST”

An old man of 66, blind for 3 years and helpless, thought that there was no hope for him because of his poverty, but rumors came to him of blindness being cured at this hospital and some of these cases unable to pay for it. This gave him hope, and he decided to make the venture. His towns-people ridiculed the idea when he spoke of his hopes, but he did not let that deter him: he came, and after 22 days in the hospital returned home rejoicing in restored vision and singing praises to God.

GUIDANCE

We hear much of guidance these days. A patient came who had been elsewhere for some time under examination and treatment without relief. Dr. Smith “located the trouble and drew off pus from the chest, doubtless guided by God”, the patient declared.

Another case had difficulty with obstruction of the nasal passages and the cause had not been discovered, “but Dr. Kang found a large tumor under the guidance of God and removed it”, the patient himself remarked. We do not discount or belittle the place of scientific knowledge, careful study and hard work, but we also believe that God can and does give His guidance and help to us in our medical problems, if we seek it and expect it. Why not?

A SON RESTORED TO HIS MOTHER

They were very poor, the boy was desperately ill, and his mother was about to give up all hope, but Dr. Ryu felt hopeful of a cure and reassured her. His treatment cured the boy, and the mother felt that "her son had been restored to her as if from the dead", and she praised God.

A RICH MAN'S FAMILY BELIEVE

A rich man's son was cured in the hospital, and the family was very grateful. During his stay in the hospital we had a chance to present the claims of Christ to several members of the family on their visits to the patient, and they seemed to be very sincere in their decision to accept Christ.

"UNDER THE GUIDANCE AND POWER OF THE DEVIL"

A woman of 35 was a sorceress for 4 years, previous to which she had been a Christian for 2 years. Her story is interesting as I got it from our Bible woman. She became a sorceress not of her own free will but forced to by an Evil Spirit. In a trance a visitor clad in white appeared and directed her to a spot 30 miles away, where in a deserted place by a large rock she would find the implements needed to carry on the profession of a sorceress. She went in a trance "led of the Evil Spirit" and found them exactly as foretold and took up sorcery. Her husband was displeased and beat her for it, but to no avail, she was under the

spell of the Evil Spirit and could not help herself, she declared. Coming as a patient to the hospital she told the Bible woman of this "spell" which held her and declared that she could not break away. The answer was that "while the Devil has power to destroy, God has power to give life and to restore". This truth seemed to strike home, she sought God's help, was freed from the power of the Evil One, and returned home a new woman.

THE YEAR 1934 IN REVIEW

THE FIGURES SPEAK

Our records show the largest figures we have ever had in numbers of patients and in local income. What the actual results are in evangelizing, our chief purpose and aim, is difficult to estimate. We certainly have tried to be faithful to our high calling and to witness by word and deed to the saving grace of our Lord Jesus Christ. I am sure that doctors, nurses and all other members of staff and employees have been sincere in this effort, and our three evangelists have done their work well, watching for opportunities to say a word for Christ and to lend a hand to strangers. The figures show that we have been busy, and as far as I know, the results from a professional point of view have been satisfactory.

HOSPITAL

This part of the work has been especially

satisfactory. Outside of the slack season we have seldom had empty beds, the rule has been a waiting list of patients wanting to get in. We have turned many away during the year. We think that we ought to increase our bed capacity to 100, our present number being 72. The bed capacity for this city is altogether too low, and we could just as easily handle 100 as 72, if we had them all under one roof.

CLINIC

The clinic work has been very heavy and the dispensary building is congested. A total of 77,000 visits has kept our staff of 11 doctors all busy. This spring we plan to make an addition to the dispensary building, funds for this being in the hands of Dr. Bigger of the Presbyterian mission. That will relieve the congestion and give us room for expansion. We have already arranged for a new department, Skin and G. U., for which we have secured a choice man in the person of Dr. S. K. Oh. We hope to open a Pediatrics clinic too in the near future.

FINANCES

The finances show a favorable condition, the largest receipts we have ever had, a total of ¥ 123,929, of which the three missions contributed a total of ¥ 6645, or 5.3%. There have been heavy demands on us, but we have met them all. This favorable situation is due to the loyalty and hard work of all concerned, to special efforts to economize, to buying in larger

amounts and to conservative policy, refraining from buying till we felt sure of the financial resources.

NEW BOOK KEEPING SYSTEM

The book-keeping system, which Rev. W. E. Shaw kindly helped us to organize, has been a special feature and deserves mention. We now have an accurate and full record of all resources, property values and also income and expenditure of each department. This has been an interesting study and it has stimulated each department to reduce its expenditures and economize in the use of supplies.

STOCK ROOM

A new room has been prepared in the basement of the dispensary building for a drug stock room, which will enable us to buy in larger amounts and keep better account of stock in hand and amounts to be ordered. This room will also give us a place for the registered pharmacist, whom we have recently engaged, to work at the preparation of tablets, tinctures, syrups etc, which we have hitherto bought made up. This will mean a saving to us. The new pharmacist, by the way, is a young man who is the fruit of our early labors in Wonju some 20 years ago, my first surgical case in Wonju. He is a man of fine Christian character, and I am sure that he will be valuable to us in this position. I am greatly interested in him.

CHARITY WORK

The charity work done is larger than any previous

year, being valued at ¥ 41,194 and represents about 22% of our total work. In this work we have a special interest, and we wish that we could limit our work largely to this class of people, leaving the "pay work" to others. But that would demand a large and regular income or a large endowment. As long as we have to earn our way to a large extent, this is a dream: but why not dream and even plan and work for it? Possibly some steward of the Lord either in Korea or in the U. S. may catch a vision of the opportunity here and come to our aid. A year ago we started a "charity endowment fund", when Rev. W. E. Shaw gave us the initial gift of ¥100 for such a fund. We hope to see this fund grow till the income from it will provide for all our free work, leaving the "pay work" to take care of itself. The interest only on this fund will be used and only for charity work. We invite your prayerful interest in this fund, and we welcome any gifts great or small.

CITY AID

The city has helped us again this year on the charity work to the extent of ¥ 750 for the year, allowing ¥ 1 per day for each in-patient and 15 sen a day for clinic patients. This is not only a welcome aid but it gives us considerable good advertising, as it puts the government's stamp of approval on our work.

CO-WORKERS

I want to pay tribute to the fine spirit manifested by all co-workers, both Korean and missionary, without which we could not have accomplished what we have done. If I should mention any one it would be unfair to the others, for all have done well and been devoted to their task.

THE FUTURE

Looking ahead some 20 or 30 years we feel the need of two things. One of these is a substantial endowment fund to take care of the charity work as I have already mentioned. We hope and pray that this may prove a reality in the near future. We also feel a great handicap in having our hospital work housed in two buildings, making for much waste of effort and adding to overhead expense. We hope soon to have additions to one of our hospital buildings putting all under one roof, and possibly enlarge our capacity to 100 beds. Our aim is to consolidate and solidify our work and plant here a **permanent Christian** institution. To accomplish this we need your earnest prayers and help, and we pray that God's will may be done in this matter.

For whatever of value has been done we want to give glory to God and thank Him for His blessing and help so freely given. For His sustaining grace in the days of our great personal loss and sorrow, and for the prayers and many kindnesses of friends in

those days we thank God.

STATISTICS

Statistics for the year will be found on separate page.

With cordial greetings,
A. Garfield Anderson, M. D., Supt.
January, 1935



MISSIONARY STAFF

A. Garfield Anderson, M. D.
John D. Bigger, M. D.
Roy K. Smith, M. D.
Miss A. Evelyn Leadbeater, M. D.
Miss Berneta Block, M. D.
Miss Naomi A. Anderson, R. N., L. T.
Miss Ethel H. Butts, R. N.
Miss Edith Myers, R. N.
Miss Zola Payne, R. N.

STATISTICS for 1934 and 1935

	1933	1934	Inc. or Dec.
No. of beds	76	72	
No. of in-patients, hospital	1891	2059	Inc. 14%
" " " isolation	27	64	Inc. 137%
Total no. of in-patients	1828	2123	Inc. 16%
No. of in-patient days, hospital	15503	19254	Inc. 14%
" " " isolation	436	782	Inc. 79%
Total no. of in-patient days	15939	20036	Inc. 25%
Average no. in-patients per day	51	55	Inc. 8%
" hospital days per patient	8.7	9.4	
No. of operations in hospital	1045	1390	Inc. 33%
" " " dispensary		1428	
" " babies born in hospital	62	50	Dec. 19%
Dispensary, first calls	16368	14698	Dec. 10%
" return calls	48397	62325	Inc. 12%
Total dispensary visits	64765	77023	Inc. 18%
No. of inoculations	627	1350	
No. of out-calls, Korean	52	130	
" " " Foreigners	203	651	Inc. 220%
No. of women & children in hosp.	1074	1149	Inc. 7%
" " hosp. days, women & children	8027	9992	Inc. 24%
Av. daily no. women & children, hosp.	26	32.7	Inc. 24%
No. of Gyn. cases in dispensary	5806	5989	Inc. 3%
" " women & children in disp.	32174	38315	Inc. 19%
Value of charity work done (in yen)	30686	41194	Inc. 34%
RECEIPTS			
Local receipts, hosp & disp. (in yen)	92679	117284	Inc. 26%
Mission grants inc. designated gifts			
M. E. Board of Foreign Missions	1570	1681	Inc. 6.6%
M. E. W. F. M. S.	2970	3302	Inc. 11%
Presbyterian Mission	2009	1661	Dec. 17%
Total mission grants	6549	6645	Inc. 14%
Ratio of mission grants to total budget	6.6%	5.3%	







Resting
in
God's Faithfulness.
Twenty-three days amongst Pirates

7930
in Korea





RESTING IN GOD'S FAITHFULNESS
DURING TWENTY THREE DAYS
AMONGST PIRATES.

Address given by Miss Marie Mosen
at Peitaho Conference, July 29, 1929

Wren Aug 15 30 Ps. 119: 89 "Forever O Lord thy
word is settled in Heaven."

Matt. 24: 35. "Heaven and earth
shall pass away but my word shall not
pass away."

Numbers 23: 19. "God is not a man
that he should lie; neither the son of man
that he should repent. Hath he said and
will he not do it, or hath he spoken and
will he not make it good?"

Ps, 138, 2. "I will worship toward
thy holy temple and give thanks unto thy
name for thy loving kindness and for thy
truth, for thou hast magnified thy word
above all thy name."

If it had not been for this Book, the
Book of promises and for the God who
gave us this Book of promises, I would
have been, during those twenty three days

the most miserable person that possibly could be. This Book and the promises in it made the time a very different one to me.

I came from Shansi and was going to Miss Lide's station, Hwanghsien. I had told her that I did not have Hwanghsien as a burden on me, but that the Lord allowed me to go, that was all. I had planned to have a few days of rest in Peping and had come to the conclusion that I would leave Tientsin for Shantung on the first steamer after the 20th of April this year. But every day when praying, these words came to me: "If there is a ship on the 19th, you may as well go on the 19th." This came to me again and again and at last I had to write to Tientsin and tell them that if there was a ship on the 19th, I would be ready to go on that ship, and I got a wire back, "Come" when I came to Tientsin, I was told that there was a ship, but I would probably not be able to go on it; but late in the afternoon a telephone call came saying that the second officer

was willing to give me his cabin, if I paid double the price of the ticket. That afternoon in Tientsin, the whole afternoon, I heard the words: "Go and buy a few pounds of apples." I could not make it out. It was a fifteen hour journey across. I did not need a few pounds of apples, but at last the thought came, maybe there is someone else who will need them, and so I went on the street and bought three pounds of apples, and I want to tell it here lest I forget it later. The pirates, every one of them, asked me if I had oranges, and said, "If you have we want them." "Have you got any pears?" "If you have we want them." But not one of them asked me if I had apples!

We left Tientsin on the 19th about noon. Going down the river, I was outside, handing out tracts and speaking to the people. We had then, but I didn't know it, twenty robbers on the ship. I had been handing out tracts and recognized them later. I remember I turned around again and again and looked at three of them.

If I had been down in Honan, I would have known that they were robbers. I looked at them and looked at them, but I was in Tientsin, not in Honan. So I did not believe they were robbers, though they looked it. The ship was going all right and the next morning we were near the Shantung coast. Just before daylight, I heard pistol shots all over the ships and I knew immediately what we were in for. I immediately remembered those three men. As I heard shots all over the ship, the words came to me: "This is the trial of your faith." I remember the thrill of joy that went through me at the thought of it. I was immediately reminded of the word that I had been using much in years gone by in Isaiah 41: 10, and I will read it to you as I had been reading it down on the Honan plains, "Fear not, Marie, for I am with thee, be not dismayed, Marie, for I am thy God. I will strengthen thee Marie, yea, I will uphold thee Marie, with the right hand of righteousness" "Fear not Marie." Long ago, down in Honan, the

Lord had told me not to fear and I had answered, "I will obey, I will obey." Suddenly the doors were opened and the passengers were commanded to go outside on deck. The sea was high. I heard the passengers going outside. They were commanded to leave everything behind. My door had been opened too and two or three times one or the other of these robbers came and asked me to go outside. But I did not move. I knew that I was on that ship that left Tientsin on the 19th because the Lord wanted me to be there, and I knew I had that cabin in answer to prayer, so I did not leave it. There was another word that came to me, I almost kept singing it for days. It is a line in a Danish hymn: "My doorposts have been marked by the blood of the Lamb." I kept saying it, it must have been hundreds of times. And I did believe it was so. After a while a young robber came into my cabin and looked at my watch, I had forgotten that I had things that I ought probably to take care of. I had been repeating the pro-

mises. He said "Take that watch and hide it somewhere, or else you will lose it." I took it off and put it behind what I used for a pillow. I had no bedding. I was going to rough it for the night, just fifteen hours across, and save taking my bedding along. The boards seemed hard the first nights without bedding, but it seemed quite soft before I left the ship. I put the watch away. I did not realize that this same man meant to come back after it when he had better time. He did so. Another came, quite a young man. He said, "Have you a watch?" "Yes I have." "Have they taken it?" "No, I have it here." "Well, I want you to give it to me as a present." "No," I said, "I cannot give you that watch as a present, I never in my life have given away such presents to people I do not know. If you want it as a present I cannot give it to you." He said, "Don't you understand? If you give that to me as a present, I will be your friend." "Thank you," I said, "I don't want that kind of a friend, I never had such

friends before.” “Well,” he said, “Don’t you understand, if I become your friend, I will ask all the others to protect you?” “Well,” I said, “I do not think I need their protection. I have better protection. The living God up there has promised to protect me.” He jumped up and pointed his pistol at me saying, “I will shoot you.” “Oh no you cannot shoot me. You cannot shoot me whenever you like.” I quoted the promise and told him what it meant. My God says that “No weapon that has been formed against thee shall prosper.” “You cannot use your pistol whenever you like on me and shoot me. You must have special permission from the Living God to do that.” He jumped up again and pointed the pistol at me. “You cannot,” I said, “You cannot. It has been promised to me, no weapon that has been formed against me shall prosper.” I repeated that to him four or five times. I heard the young man repeating those words almost every day on that ship for those twenty three days. They just stuck.

Another man came and turned him out of the cabin. That was the first man who told me to put away my watch. He said, "Let me see your watch." "All right," I said "If you want to see it, here it is." "Foreigners have good watches, and this is a good one too." "Yes," I said, "It is." "I will give you twenty dollars for it." "No," I said, "I would not sell it even if you offered two hundred dollars for it. Your money is not clean money, and I have never used anything but clean money all my life. So even if you offered me two hundred dollars I could not use one of your dollars." He said, "I will give you another watch in place of this. It is not as good as yours, but I will give you another one." "No thank you." I said, "If you gave me another one that would be one you had taken from other people, and I could not use that watch." "Well," he said, "There is no help for it," and off he went with my watch. At the door he turned round and said, "You gave me this watch as a present, didn't you?" I said,

"No you are quite mistaken: you are robbing me of it." I wanted him to be quite clear. He went away with it.

The passengers were looted for money, spectacles, rings, watches, even the clothing they had on, bedding, everything. Half an hour after the man had gone with my watch, another man came. He sat down and told me not to fear, not to be afraid. "No," I said, "Do I look it?" "No," he said, "You do not look it." "No I am not afraid," and thank God, I was perfectly delivered from fear all the time. He said some of the robbers at least had belonged to Chang's army in Shantung, but they could not make a proper living there, so they were making a living this way. "You need not fear," he said, "We have to protect this ship. We are on this ship just to protect it." "Yes?" I laughed, "I see that, I quite understand it. Do you call this making a living? I don't. I call it being robbers, and I call it violating your own consciences." I had a good long talk with that man. He proved to be my friend

all the time, and he really was the one who saw to it that the other women passengers were not actually ill treated. There was one promise that I had been claiming since I understood what we were in for. I will read it. Mal. 3 : 17, 18. "And I will spare thee as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." From the beginning, I asked the Lord that there might be a real difference between me, a child of God, and the others. I asked the Lord, on this promise, that there might be such a difference that the heathen people on that ship—two hundred passengers—might see that I had a living God, that my God was God, that my God was to be praised. I did not care about my things. I had before taken joyfully the spoiling of my goods, and I could take that again ; I believe I could. But it seemed to me that those heathen people on that ship should have a chance to see and realize that there was a

living God and that there was a difference between His children and those who did not belong to Him. This man proved to be my friend. After we had talked together for, I believe, more than half an hour, he said to me, "Have they taken anything away from you?" "Yes," I said, "They have taken my watch." "Who took it?" I told him. "I will bring it back to you," and off he went. I didn't believe he would, but he did! As he handed it over to me, he bent down, and said, "Look here, dont you leave this cabin one moment. If you leave it you won't have it any longer and your things will be gone too." "All right," I said. He said, "If they want to take your things away, just tell them the General says they are not to do it." "All right." They came one after the other ; one came and one went all the time, and they asked me for the watch again. The first thing they asked for was the watch. "Well, it has been taken and it has been given back to me, so you cannot take it again," I said what I had been told.

“The General says you are not to take my things, you are not to rob me.” Some of them very cleverly asked me, “Who is the General?” I said, “I think **you** know him”

The second day a junk came with guns and ammunition. To start with, we had twenty robbers on the ship; later on, we had from fifty to sixty. We had a lively time with fifty to sixty of them on the ship. After they got the guns and ammunition they looted every single junk they came across and they came across many. We were Vikings. I could see all from my door. I had my door just slightly open to get fresh air, and I could see those junk men when grain and everything they had on the junks had been looted, how forlorn they looked. I still seem to see some of those faces when they stood there with their empty junks.

When the ammunition came, it was brought into the cabin next to mine on the left hand side and I heard a voice saying, “Lock the foreigner’s door.” They evidently didn’t want me to see how much

ammunition they had. "Shut the door and lock it." It was shut and they tried to lock it; but the key broke as they tried to turn it. Two hours after that, my door having been opened again, I saw two of these robbers standing outside looking into my cabin, two of those vile looking men. I have seen quite a few robbers down in Honan, but I have never seen more vile looking men than those two. One pushed the other one into my cabin and shut the door and tried to lock it, but the key had been broken. There was the man in that little cabin; I felt the devil himself was there. His face and neck and hands were all covered with hideous scres, open sores. He sat down on my suit case, almost breathing in my face. I repeated the promise that had been very precious to me many times down in our robber province, "The angel of the Lord encampeth round about them that fear Him and delivereth them." And there was another promise I went over that moment, "The Lord is like a wall of fire round about His people."

Round about me. Once when I had to travel through a robber district, the night before, the Lord allowed me to see it. I suddenly awoke and it seemed to me the roof was lifted off the house and I saw a wall of fire higher than the house, round about me, and I heard a voice saying, "The Lord is like a wall of fire round about His people." I could see the arrows coming from the outside, arrows without number, and I could see the flames consuming them and not a single one passed that wall of fire round about me. I had known these words for years and years, but I had not known what they meant before that time. So I claimed the promise that He would be like a wall of fire round about me then, and that vile man sitting there was up against the wall before he could touch me. I started the conversation. "Is your mother still living?" "Yes," he said. "How old is she?" He told me. "Well, she is about my age." I asked him about his father and the rest of the family, and we had a good long talk

together. I had asked him to open the door and he obeyed me. It could not be locked. I found out that he knew a missionary and he said about him, "Truly he is a good man, there is no better man in this world." He knew some real Christians too. I believe we talked together for an hour, and when he went out he had tears in his eyes, and he went out very quietly indeed. I never saw him again near my door.

For five days and nights they looted, looted, looted, every junk they came across, and sent the loot ashore. As to the food, the passengers got it; of course they had not been expecting to eat anything on that ship except what they brought along, but now they had to eat, the loot, of course. I felt I could not do that. I seemed to see the faces of those junk men before me all the time after they had been looted. I had those few pounds of apples and I had four boxes of chocolate. I never before in my life carried about with me four boxes of chocolate. From the last part of February

I began to get those packages of chocolate and every time I got one, I heard the words, "Keep it for an emergency, keep them for an emergency." I had a few biscuits, dry biscuits, fourteen or fifteen of them. Many, many times I had been wanting to leave them behind and not carry them along, but I always heard, "Keep them for an emergency." I remember when in Peking I wanted to give the chocolate away. I did not want to carry it along. "Keep it for an emergency," came again and again. I began to be quite troubled about myself. I said more than once to myself, "I am getting old and stingy." For nine days I had those apples, that chocolate and those biscuits. They lasted me nine days, and during those nine days I couldn't get any one of the crew near me. I could not get them near enough to speak to them to tell them I wanted anything, or ask them any questions. They feared the robbers and did not dare to speak to me. After nine days I had nothing, but I did believe that the Lord had

a way. I did believe that. I did not fear. I did not believe He wanted me to eat of the loot, and the tenth day in the morning before daylight, I heard someone scratching at my door. I opened the door and there was the second officer. He came into my cabin and he said, "Have you got anything to eat?" "No," I said, "I have not." "Well," he said, "I have a box of eggs in this cabin which I bought in Tientsin from my own money, clean money, you needn't fear. I have a box of Chinese cakes too. You can have it all." I was occupying his cabin, and from that day he came every day before daylight, scratched at the door, took out three or four eggs, sometimes three, now and again four, and boiling them he brought them back to me. From the tenth day till the end of the twenty three days, I had for breakfast one egg, for the noon meal, one egg, sometimes two; and for the evening meal one egg. In the middle of the forenoon, one of those sweet cakes and in the afternoon again one of those sweet cakes. I did pray that the

Lord would make that egg into a real meal and that He would make it good for vegetables and fruit and all that I needed ; and He did. I had no trouble whatever on account of the food and when I had eaten one egg I seemed so satisfied I don't think I could have eaten more if I had had it. The Lord showed me too that it was enough. When I could get food, for the first four days I didn't need much. I remember the first day when I got a bowl of rice it tasted just lovely ; but I could only finish a little of it. I didn't need more. The pirates came again and again, every day, every meal, "What do you want?" "Don't you want food?" "Can't we give you any food?" "Just say what you want and we will find it for you." "No," I said, "You know I can't eat what you locted ; and if I said I wanted this or that, you would just go out and loot people. I cannot do that." "Well you will die." "Well," I said, "I can die, but I cannot eat loot ; but you needn't fear, I shall not die. My Father in Heaven is able to keep me alive." Once, one of these robbers came, and standing

there with tears in his eyes, said, "Pastor." —They always called me Pastor. I have been Pastor for twenty three days.— "Pastor," he said, "Do you know, whenever I eat my food, I can hardly get it down for thinking of you without any food. Pastor, if I could get anything I would run and get it; but you know we cannot buy anything here. I would just get some of your own clean money and I would go ashore and get it for you." By the way, they had asked me how much money I had. I had told them I had fifteen dollars, "But you cannot take these fifteen dollars away from me, I need them for travelling money, you understand, don't you?" "Yes," they said. Strange enough before I left Tientsin I had in my hands sixty silver dollars, but the very morning I left—I went on board right after breakfast—as I prayed in the morning it was said to me, "Don't take all that silver money along." So I just left \$40,00 behind in Tientsin.

In five or six days, the sanitary condition on the ship came to be a real danger, the smell and the filth! I realized,—you

will excuse my saying so, but you will understand it—I realized that I was the only sensible person on the boat, so if anyone was to look after it, I would have to do it. I prayed about it, and came to the conclusion that the Lord who makes the winds His servants, could make robbers be my servants too. By that time I had discovered that they smoked opium every night about six or seven o'clock and at that time I just went outside my cabin door to get some fresh air. They were, most of them at least, smoking opium. The second night I was standing there, the chief came. At least the one who wanted me to look upon him as chief. He was a very nice man and educated. I had a good long talk with him about many things, and in the end I said to him, "Look here, where is the captain?" "He is in his cabin." "Oh, you don't allow him to come out I suppose?" "No, indeed we don't." "Well," I said, "If you don't allow him to come out, you understand that the crew won't do what they ought to; but if we are to be on this ship, you and I and the passengers,

and be without the captain's help, you must look after it that this deck is cleaned, swept and washed every morning." He looked at me, and said, "Whatever you say shall be done." And then and there he called one of his men, and told him what the "Pastor" had said, ordered him to go down and tell the crew, and it was done. The next night I had an opportunity to speak about the passengers. They needed fresh air, and he must allow them to remain on deck for awhile and get fresh air. "As the Pastor says it shall be done." And it was done. It was quite hot after a few days, and one night I told the chief that generally they had on such ships awnings, and I told him to ask the men to find the awnings and put them up outside the cabins and over them too. He did it and in the same way drinking water had to be attended to. They all did as they were told. They had their meals usually outside my cabin door. They looted all the fishing junks they found. They had lobsters and shrimps and many good things, and every day as they were sitting there, having their

meals, I handed out tracts and they read them. One of them read aloud and the others explained them. Sometimes they asked me if it wasn't so. I happened to have a good many of those with the black and red hearts, and gave them each one of them. They read them. Many and many a time I saw tears in the eyes of those men. They said we cannot but be bad, and the one they wanted me to look upon as chief and to deal with, came every night as I was standing outside the cabin door to get fresh air. We talked for hours together. Even that last night before they left the ship,—I didn't know it was the last night—we talked together for two hours, on what I wanted to talk about. I told him what was coming, the Lord's return and the Lord taking His own people unto Himself, and the tribulation that was to come on the earth. I must confess it, the day I saw those robbers leave the ship I sighed. I sighed because my work amongst them had come to an end. By that time I had been made perfectly willing to go with them, to be carried off with them, although

I could not see how they could carry me off as long as I had this Book and all the promises in it. They often said to me, "Don't you understand that you are worth much money?" "Indeed I do," I said, "You have probably met many foreigners before. You may have met many who are not worth as much as I am because I belong to the Kingdom of Heaven, and I am a child of God. Indeed I am worth much money." "We want much for you too." "I am sorry you do," I said, "You won't get a dollar for me, not one dollar, you'll see. I am a child of God and He has promised to deliver me out of your hands but He won't give you money for me." I had been reminded of Isa 45,3 and was filled with peace all the time, just full of peace, and not once was I impatient to get free. I had been one of the most impatient persons that ever existed, but I knew I had been delivered from my former impatience and it was lovely indeed to discover that I had been freed in such a way that under such circumstances I was perfectly delivered from impatience to get

free. They said it again and again those robbers, "Cannot you be impatient?" They tried to get me in many ways to be impatient. "No," I said, "I have been delivered from that. Do I look impatient?" "No, that is the worst of it, whatever we do you don't look impatient." And they remarked as they were eating, "Can you understand the peace she has got? You can see it on her face. Look at the passengers; they look more yellow and worn and impatient every day." I knew it was so and I thanked God that they could see the difference. They said again and again, "Are you not impatient to get on shore and be free from this?" "No, thank God," I said, "I am not." The Lord has sent me to China to preach the Gospel, and at present He wants me to preach it to you, and as long as I am here I am satisfied. It does not matter to me to whom I am preaching."

We had been on the ship I believe nineteen days, when two men came on board. I do not know to this day who those two men were; probably sent from

the ship's company. I could hear, as the chief's cabin was next to mine, every word they said. The robbers demanded \$200,000 for the ship and these two men asked, "Cannot the foreigner pay half of it?" I heard the chief answer, "Well, you have to be quick ; I will tell you the truth about the foreigner ; she has not been eating anything now all this time and she is on her dying bed." I thought these men could not be allowed to go on shore and tell the people that I was on my dying bed, so I just went outside my cabin door and walked up and down on the deck. The chief was sitting with his back toward me, but those two men saw me. I nodded to them and smiled, so they were given the impression that I was not dying yet. The last five days the one question was to carry me off from the ship and take me with them. By that time, the gunboats were outside. I didn't hear them mention gunboats, but as I heard them every day saying they must get off the ship, I reckoned that the gunboats were outside. They had been in search of us a fortnight before they found

us. At three different times they planned everything for carrying me off. At those three different times, we had forty or fifty junks that the pirates commandeered at the ship's side, and the junk that I was going to be put on had been pointed out. I knew which junk I was going to be in. Bedding had been taken down into the junks, and also the food they wanted. They were just on the point of leaving, taking me with them, when a sudden storm arose, and the junks had to go near the shore for cover. So they didn't leave the ship that time. Every day for hours and hours they talked it over, how they should take me away with them, and where to take me. They mentioned places but I did not know them. I had a few wonderful promises that I held on to, Psa. 31:20. "Thou shalt hide them in the secret of thy presence from the pride of man. Thou shalt keep them secretly in the pavilion from the strife of tongues." That was one promise, and then another one in Isaiah, 49:24, 25 "Shall the prey be taken from the mighty or the lawful captive be delivered? But

thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered : for I will contend with him that contendeth with thee." As they were discussing carrying me off again, and again, and seemed on the point of doing it,—I wonder if you will believe me, but this is so, whether you believe me or not—I was just sitting there laughing at all their plans. I remembered that the Lord in the heavens, He laughed, and I just laughed with Him. The second time they were going to carry me off something happened. One of the messengers came back with a message, and they talked it over. The time for opium smoking came and we didn't get off that time. The third time I heard the order given to one of the men, "Go and tell the foreigner now to get into the junk, we have to get off today." That was the day before the deliverance. That man came and opened my door, and he stood facing me and I stood facing him. He looked at me and I looked at him. It seemed to me that we were staring at each other for five minutes at least ; but it could

not have been that long. At last, he shut the door with a bang, and I heard him say outside, "No, I cannot say that to her; I cannot tell her that she has to be carried off, it will be wronging her the second time." And just then one of the spies came back again and they consulted, and again the time for smoking opium came and we didn't get off. On the twenty-third day, it was Sunday, three o'clock in the afternoon, we suddenly heard the shot of a cannon. Some of the robbers,—we had about fifty of them on the ship—immediately left the ship. Ten were left behind. The captain was ordered out of his cabin and we had a race for two hours, and what a race it was! The pirates saw that they couldn't make it, the gunboat would overtake us. During those last two hours, and especially the last hour, I heard nothing but the words, "We must have the foreigner with us; we must have a foreign face with us; we cannot go without that foreign face; they won't shoot us if we have that foreign face with us." At last they had to go into the junks and left the

ship, and I heard one voice saying, "What is the use of carrying the foreigner with us she has not been eating anything for twenty-three days ; she won't be able to run ; she won't be able to walk. You see the circumstances we are in ; leave her behind." And I was left behind ; of course I was. "Even the captives of the mighty **shall be** taken away and the prey of the terrible **shall be delivered.**" They never had once, as far as I could hear, spoken of taking the passengers away with them, but they carried off twenty of them. But they were released that same day.

When on the boat, the only difficulty I had—I got enough water to drink, though I had no washing water for twenty three days, except a few drops of the drinking water—I say the only difficulty I had on this ship was about how my old parents would take the news. They are over eighty years old and my mother not strong,^s and the thought came again and again ; but the Lord said to me, "Be anxious for nothing, Marie." He had said it long ago to my heart, and I had answered Him, "I will

not be anxious, I will obey, I will not be anxious." But the devil tried his hardest to get me to be anxious for my old parents ; but every day I told the Lord, "Lord take care of them. I will try not to be anxious. I will try to obey, not to be anxious for them." The Lord took care of them. One day papers at home said that a young missionary, a Miss Monsen had been taken by pirates in China. My sister read it in one of the papers and knew immediately that that young missionary must be her sister. She went home and told mother that a young missionary, a Miss Monsen had been taken by pirates in China, and my old mother answered, "I am sorry for that young missionary. It would have been better if it had been our Marie, she has been so long in China and she knows the people." When they got the word that after all it was not a young Miss Monsen but this one, my mother said, "Well, I am glad that it was not that young missionary." They had the news of that on Monday, but on Thursday a wire came to Norway saying that I had been set free. The word

came to Norway seven days before my deliverance; and seven days before the pirates left the ship they were having praise meetings at home because of my deliverance. So the Lord undertook for them. Now, I want to mention one thing more; what prayer did those days. I did realize it when on the ship; but as I heard things afterwards. I have been putting two and two together. The first four or five days, people didn't know we were missing, so no one prayed for the missing ones, of course. Those five days I felt like one swimming against the current, but I felt that strength was given to me and that I would be able to make it. After people got to know we were missing and started praying for me, there was a marked difference. I felt like one floating on the waters, just floating, resting on the promises. And those seven days that they were having praise meetings at home, the hardest part of the time really because there was this terrible struggle between the powers of darkness and the powers of light, during those days I was so filled with joy that I felt like bursting with joy more

than once. I was very glad that I had some writing paper and that I had pen and ink and that I had a coat that I could hang up and I could sit behind it and write to some of my friends, and send some of the joy; that had to go out, send it to them in letters. After the pirates had left, those passengers swarmed around me, and I had two busy days before the loot could be cleared out of the ship and we could leave. They were fighting for tracts that I had, and they asked questions, and said. "We have seen that your God is God, and we want to believe Him too. The robbers had told the passengers all about me, and all they heard and all they saw. "We have seen that your God is good and we want to believe Him too." I had two very busy days amongst them.

Friends, I thank God for the Book of promises and I do thank Him that He is faithful to His promises and that I was allowed to see His faithfulness to His promises.

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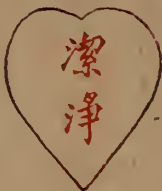
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P u b l i s h e r s

遮蓋其罪

神就是愛



神說我把這血

賜給你們可以

為你們的

生命

贖

罪

利未記七章十節

約翰一書第一章七節

詩第三十二篇一節

神的兒子耶穌的血洗淨我的一切的罪

得救免其過遮蓋其罪的這人是有福的

THE KOREA DIGEST

1934

THE KOREA DIGEST

Condensed from the 1934 station report

This has been an anniversary year. Not only is the Mission as a whole celebrating its Jubilee but many of the stations in their reports make note of important milestones in their work. Seoul, of course, marks its fiftieth year, Taiku, its thirty-fifth; Chungju, the thirtieth of the founding of the church; Andong and Kangkei the twenty-fifth; and Sinpin, the fifteenth. Quite a number of the mission have been celebrating the silver anniversary of their arrival.

The reports show that it has been a good year. Shorter funds and fewer workers have had to take care of increasing work and greater demands. All of them speak of progress: new groups, new church buildings, encouraging evangelistic campaigns, record Bible Conference and Institute attendance, increased school enrollement, bigger graduating classes, more hospital patients, individual stories full of pathos, spiritual victory and blessing. There is very little of the seamy side

that shows: the hardships, the disappointments, the discouragements, the dwindled churches, the trusted leaders falling into sin, the church rows, the unpaid salaries, the debts, the baffling problems. We don't like to write about these things, but they are here, and the church at home must not forget it.

Many reports speak of the desire of being relieved of ecclesiastical routine work in the organized church in order to give more time to new work and preaching to the unevangelized.

SINPIN The difficulties and distresses of this world storm-centre are not over yet. Many of the best people have been driven away and those who remain have faced the storm like wheat beaten down by hail. Houses looted, grain stolen, churches burned, men taken for ransom and farming made almost impossible. The Koreans seem destined to live "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults, in labors, in watchings, in longsuffering, in the Holy Spirit." "As dying and behold they live, as chastened and not killed, as sorrowful yet always rejoicing."

Yet in the midst of such difficulties extraordinary signs of encouragement are not wanting. When the Sinpin pastor visited two distant groups that had been getting along by themselves, it took four days to complete the examinations, and he baptised

twelve and enrolled forty as catechumens. At several places groups of churches are ready to call pastors but none can be secured. A church burned this spring is already being rebuilt. At Sanchengtsu on the Feng Hai railway, there are about 1500 Koreans and 500 attend church. The Bible Institute attendance greatly increased and the students were of exceptionally fine calibre.

But political conditions and travelling facilities are greatly improved. In the large centres peace and protection are enjoyed increasingly. The tide has turned, and hundreds of Koreans are pouring in from Chosen on every train. Indications are that in a few years there will be a flood of immigration. This offers a tremendous opportunity for progressive and special evangelistic effort. The incoming people can be approached with the Gospel as in no other place. In the near future, we believe that nowhere will evangelistic effort be repaid with larger or more immediate reward than in Sinpin.

KANGKEI Kangkei marks its twenty-five years of station life with reminiscences of the beginnings, the story of progress and growth, the contrasts of then and now. Twelve couples and six single ladies have been assigned to live there at different times and as many others have helped in Bible conferences and institutes. None of the pioneers are in the station now but some are still in the mission.

Hardship travel by chair or pack horse with its heat and dust and flies, its rain and mud, its laboring over the passes, its vermin infested inns, its whooping cough, measles or diptheria for the children, has given way to the automobile. But that still has its uncertainties, its blowouts, its breakdowns, its washouts, its flood delays, its bridge building, its black and blue spots. But before many years there will be regular service on a railroad from Pyengyang on its way to Manchuria. This fall the line will begin running one third the way. The railway will mean a great influx of population, for there are great areas of unsettled country. In the coming decade the population will no doubt increase manyfold. Preparation for this has been made in that there are scarcely any villages where there is not a Christian group of some kind, and there are little churches in scores of valleys where there is no village.

A number of places are showing a large increase. Last year the 10,000 mark was passed. The women's work which has been cared for adequately only in the last few years, is developing rapidly. Over seventy registered for the Bible Institute as compared with twelve not many years ago. After 15 years of waiting, a hospital, which tho small, will not be a disgrace to the name of America, let alone the name of Christ, is being erected. It will fit into the new day of development now beginning in this field. Altho the Mission

has withdrawn all aid from the Boys' Academy, the Koreans feel that it must be held for the future and are now trying to raise 5,000 Yen for endowment.

With 21,383 baptized, 8,916 SYENCHUN catechumens, 62,624 adherents and 30,914 in Bible Conferences, can we call this a "small station?" But we must, for its force has been so depleted that only nine are now on the field. Yet the hospital reports with joy that they have been able to minister to the bodies and souls of more sick folk than ever before. The hospital automobile has brought the Gospel into 15 new districts this year beside visiting the old ones. This work in new places is being pushed especially by all the station. In two places there are reported groups of children who meet daily to pray for their unbelieving parents. In the town there are now four churches with a total attendance of 2,950 and a Sunday school attendance of 3,650. The Boys' Academy has been gaining in Korean support. It now has the coveted "designation," and consequently many more students. A fine new auditorium-gymnasium built mostly with Korean funds, was dedicated this year and also the Whittemore Memorial gate. Posung, the Girls' Academy's enrollment jumped in two years from 100 to nearly 200, altho only two years of high school work can be given. It is the only secondary

school for girls in a province of one and a half million population, 80,000 of whom are Christians. An old mission residence of Korean style was moved and reconstructed by the school, the cost being raised by the students and faculty. The girls themselves moved the tile in bucket-brigade formation. The Women's Bible Institute reports 110 enrollment, the personal preaching by the students to 2000 people, with 500 decisions. The spring term was repeated because of the unusual demand. The Men's institute similarly had three terms, the regular with 91 students, and two special with 12 and 25.

**PYENG
YANG**

All the itinerating missionaries report a year of large opportunities and steady growth. In some 14 formerly unreached villages new groups have been established mostly by evangelists paid from Korean sources, and in at least four places by voluntary preaching of officers in nearby churchès. There is abnormal growth in the newly built up manufacturing districts across the river. One group started a little over a year ago has now an attendance of 400. A number of other groups have sprung up in much the same way. Over half of these are new believers. Students have done most of the preaching. The Men's Bible Institute reports the largest graduating class in history. All who attended were church officers. Of the 180 graduates to date, one half have been elected elders. The

Women's Bible Institute building has been kept busy, as usual, with the Girls' Institute, the City Class, the Country Class and the Women's Institute. The attendance at the two classes combined was over 2000. 25% of the enrollment in the Women's Sunday Schools studied in the City Class. Beside this 11,000 women studied in classes held in the country churches. In the Boys' Academy there are 534 students, over 500 of whom are baptized or catechumens. This spring 90 graduated bringing the total alumni over 1000. The Girls' Academy was also crowded with its largest enrollment, 356. Two church primary schools, one in the city and one in the country, received endowments of 20,000 Yen each. There are 1500 children in the Bible Clubs. Many such organizations are now starting in other places. The Union Hospital reports work more than doubled in 10 years, 343, for instance, being treated in one day. All the 110 students in the Theological Seminary are required to give three hours a week witnessing in chapels. The women of the Higher Bible School not only study methods of personal evangelism, but definitely put them into practice as laboratory work. Union Christian College graduated 45, its largest class in history.

Tent evangelism continues to be **CHAIRYUNG** successful. Many requests for campaigns have to be turned down for lack of time. Many churches have been strengthened, even to trebling, and a number of

new groups have been started. One itinerator remarks, "I never remember a time when there were so many new believers coming to an open confession of Christ." Eleven Bible Conferences for women were held in the country, but many more could have been if there had been those to go. At one place there was an effort made to get every member out on the Sunday when the missionary was there. Those who could not walk were carried on the backs of others. Yet in the midst of this come stories of the persecutions of young women Christians, of beatings and bloody clothes, but with steadfastness and victory thru it all. The women's General Class has grown from 30 in 1905 to 1191 in 1934; the Men's Bible Institute from 90 to 284, in the same period; and the Women's Institute from 63 in 1913 to 278 in 1934. There is great need for adequate dormitory accommodations and alterations on the now unsafe recitation building. A single woman worker is very badly needed. The hospital is carrying on without a foreign doctor and reports 368 in-patients, over 14,000 out-patients and 636 operations. But the need for a foreign physician is greatly felt. The presbytery maintains the only Christian high school in the province, with 429 pupils. It receives no money from the Mission, only personal aid from the missionaries. Once more is brought out in this report the strengthening of the blessed tie that binds hearts in Christian love by the sharing of each other's sorrows.

SEOUL

The out-standing event of the year was the retirement of Dr. O. R. Avison from the Presidency of Chosen Christian College, which he has build up so successfully, and the election to this office, of Dr. H. H. Underwood, the son of the founder, Dr. Horace Grant Underwood. The college graduated this year its largest class. At Severance, there was the gift of the Pieters Memorial Operating Suite and the receipt of the Hoyt Sergical Fellowship, a gift of Dr. H. Spencer Hoyt, a former member of the Mission. It is also noted that Dr. McAnlis has been getting on the nerves of the Mission more than ever, for he hasn't missed a single day of dental work thru sickness. The usual sessions of Pierson Memorial Bible Institute have not been held this year, but in its place, short term Bible courses, one for men and two for women, fall and spring, have been conducted, as in other stations, with gratifying results. There being no apparant prospect for getting the sorely needed class-room building at the Evangelistic Centre, the large residence will be given up for this purpose and the workers will find living quarters elsewhere. A New Life Group has been organized among young people, with an emphasis on testimony. All 40 of this year's graduates of the J. D. Wells Academy profess to be Christians, 33 being baptized and 2 catechumens. Among the alumni are 24 doctors and 11 ministers. The teachers are voluntarily contributing 100 yen a month to the school as it a faces

a most serious crisis. The Girls' Academy has also been carrying on bravely in the midst of financial emergency. The hope for a certain endowment from Korean sources and also for designation has not yet been realized, but the outlook is still hopeful. The difficulty of evangelizing the country villages about Seoul is noted. In one district only one in 250 is a Christian. However, at least 6 new groups are reported and 7 new buildings. Special mention is made of the service of Miss Wambold, who, in 38 years in the work has probably spent more time in the country than any other woman worker. The largest and most successful women's Bible conference in 15 years, was held this year. An intense new zeal for personal evangelism was manifested.

CHUNGJU This is the fortieth anniversary of Mr. F. S. Miller's first trip thru the northern part of Choong Chung Province. The 30th anniversary of the Chungju city church was attended by many guests from all over the field, including the Governor of the province. The climax was reached on the Sabbath when praise to God for what He had wrought was expressed in worship and in subscriptions amounting to 1300 yen for the building of a daughter church in the northern part of the city. A C.E. retreat was held in the local church with 90 attending. There are 35 societies in this field. A special class for Summer Bible School teachers

was held. Several thousand boys and girls were taught in these schools, 409 in the city church alone. Last September the first provincial S. S. convention was held, 476 men and women being enrolled. There are now 75 groups in the field with 1401 baptized and 4888 enrolled in Sunday School. There are 35 Women's Missionary Societies in the churches. The city church kindergarten has 45 pupils and the day school 150. The former is self supporting and the latter almost so. About 100,000 leaflets have been distributed this year. A successful agricultural conference was held at a country church, with home economics and hygiene for the women. Many Christian farmers have won government prizes, due to foreign stock and new methods introduced by the missionaries.

ANDONG The desire of the station members is to change Andong, "the Peace of the East," from a sleeping place of worshipping ancestors, idols and spirits, to a new Peace of Life and Hope and Love, which can only come thru the Star of the East. The Bible Correspondence Courses of the Board of Christian Training have been especially stressed. One missionary alone enrolled 220. 82 graduated last year. An old lady nearly blind had children read to her from the Word until she finally prepared herself to pass the examinations.

In the city there has been a marked growth. In the past two years, two new buildings, beside the

First Church, have been built, and one of the congregations has called a pastor. A third church has been built just across the river. Also a number of new buildings have been put up in the country. The Women's Class attendance was 317 with 500 out at night. In the Men's Class 385 studied. A junior Bible Institute for girls has been started. A successful year in both Men's and Women's Institutes is reported again, with special emphasis on personal work. There is a steady increase in pastors, the number now being 13. It is hoped that the missionaries will soon be released for work in new districts in a population rapidly approaching a million. To a leper colony of 80, an evangelist from Taiku was sent. Some became Christians and wrote to the station appealing for help in building a church, to which they themselves had subscribed. It was dedicated June 8th.

TAIKU

The Sunday School Convention, meeting 2700 strong, was the largest ever held in Korea. Members of the station spent much time in preparing the music program. Tent evangelism has been successfully begun. The meetings are announced with the help of a trombone. At one place 400 to 1000 attended the night meetings and a total of 132 signified their intention of becoming Christians. Mrs. Roosevelt would be interested in the $1\frac{3}{4}$ cent meal, 5540 of which were served at the Women's Class in March. The attendance was 650. Quite a

contrast with 5 women and 3 girls in 1902. Girls in the Junion Bible Institute numbered 62. Fifty Bible Classes of a week each were held in the country churches, largely taught by twenty volunteer workers from the city churches. Opposition from the faculties of government schools to evangelistic work among the students has been very marked. All kinds of occupations are planned for Sunday to keep the pupils from church. Yet 31 girls and 29 boys from the city high schools were reported won to Christ by the student evangelists.

In the way of welfare work, regular talks on hygiene and care of children were given to women and girl students, and the baby clinic has progressed. The medical staff rejoice in the fine new hospital plant, so complete and up to date. Fears that the absence of Korean style wards with heated floors would keep away patients, were allayed when the number of in-patients mounted to over 60. The old building had held only 22. There was a revival at the Leper Hospital, 120 attending the day-break prayer meetings. 81 were recently received as catechumens and 50 baptized. Keisung Boys' Academy has at last emerged from a valley of depression, hardship and discouragement. It has received "designation" and the enrollment of 275 is soon expected to go near the 500 mark. It numbers among its graduates and former students, not only principals in a number of schools, many teachers, a city councilman, a leading surgeon, but also most of the pastors and

helpers and many of the church officers and Sunday School teachers of the presbytery. The faculty members asked for a weekly Bible Class. A campaign for Yen 300,000 endowment has been begun. The Girls' Academy, cut down in finances from the Mission, has been cheered by the rallying of the alumnae and church leaders, who are inaugurating a campaign for Yen 10,000 for a building which is necessary to fit the school for designation.

STA- These items stand out from the
TISTICIAN crowd: Catechumens at 26,366, average attendance at 160,864, and total adherents at 199,625, have all shown a steady increase each year for the last three years. These reflect the results of the Forward Movement and the campaign of 1932 when 1,400,000 copies of the "Life of Christ in Scripture Language" were distributed. In four years the adherentage has come up from 127,000 to practically 200,000. The Bible Conference enrollment which had remained about the same for fifteen years, has suddenly jumped from 63,000 four years ago to 112,000. Bible Institute students have practically doubled in five years. Korean Contributions have also grown during the last three years with the last figure at 674,030 Yen. The six hospitals show a similar increase in in-patients (2,448) and field receipts (Yen 115,604). The 30,080 individuals treated in the dispensaries are almost twice the number of the previous year. These increases are

true for every one of the stations.

So stands the work after fifty years of effort. There are half a million Christians in this land, over half of whom are Presbyterians and 2/5 of whom are connected with our Mission. **THIS MEANS WORK TO BE DONE.** There are some nineteen million non-Christians. **THIS MEANS MORE WORK TO BE DONE!**

THE KOREA DIGEST

1935



The Korea Digest

Reports of the Stations in Brief

Nineteen Thirty-four marked the Jubilee Year in which the Chosen Mission celebrated the fiftieth anniversary of the opening of its work in this land. We all rejoiced together in "beholding what God had wrought". The present year, 1935, brings with it a slightly different emphasis. The joy in service rendered and the thanksgiving for blessings bountifully received is present, as before, but there is evident a setting of the faces toward the future and a girding of ourselves for the task of whose size and scope we are all too well aware. The strong note of evangelism is found ringing through every station's report. Sinpin points out the power of the Christmas message as an evangelizing agency; Kangkei calls attention to the place of their Academy in the evangelistic scheme of things; Syenchun has its work radiating from the hospital; Pyengyang records the progress in its famous Bible Clubs; Chairyung gives us

a glimpse of the possibilities of tent evangelism and work among the islands; Seoul has its distinctive opportunities to present the message by radio; Chungju stresses the use of tracts and other literature; Andong brings forward the evidence for the Bible correspondence course as an evangelistic agency; and Taiku indicates a fine spirit of cooperation between the foreign and Korean workers in setting the former free for pioneer work in the country districts. All stations speak of the results of Bible Institute and Bible Conference work in terms that leave no question in the reader's mind as to what these two things have meant to the growth and vitality of the Korean Church. The Korea Mission, having come fifty years on its way and considered the road by which it has come, now faces forward in the confident faith that "He who began the good work will also perfect it unto the day of Jesus Christ."

Sinpin (Pronounced Shin-bin) Among the 200,000 Koreans in the Sinpin district are four thousand Christians in 40 churches. These are our care and work. To fill the opportunity that is ours, there are nine full-time Korean pastors and evangelists and four missionaries. In one district, no pastor was able to enter the field

in the past two years; consequently, the six young men who came in to attend the Bible Institute had not been baptized. Upon examination in Christian experience and knowledge of the Gospels, it was decided to hold a special baptismal service at the morning chapel hour. It was a solemn and tender service as these six young men acknowledged their faith and were received into complete fellowship in Christ and membership among the students of the institution. The total Bible Institute enrollment was 38 men and 21 women, this year.

The Christmas services were attended, not only by all the Christians, old and young, but by several hundred non-Christians as well. The largest group gathered on Christmas night and numbered 960, filling every available square inch of space and giving a wonderful opportunity to show the joy of the Christmas season to the people of the community. Evangelistic services under Dr. W. N. Blair, Rev. Kim Ik Tu, and others, resulted in many decisions on the part of backsliders and unbelievers, and a general stirring of the Christians themselves.

At the close of the year's work, we think of the five churches burned during the year which have been replaced by the Koreans themselves, and that these churches, instead of fading away under the stress of the situation, are on the

increase, supporting their own pastors and evangelists. We pray for the time when the necessary work of itineration and supervision can be more effectively carried on.

Kangkei

(Kong-gay)

Kangkei, being in a mountainous region with scattered population, can report no great revivals or huge churches, but a definite work of the Spirit of God and a steady quiet growth of the church. Of 148 groups, only 23 have a congregation of over 100, while 100 groups have less than 60. In the country districts, the missionaries held a total of 37 Bible Conferences. The city church also shows signs of growth in the employment of a Higher Bible School graduate as Bible woman, in a fourfold increase in the number of men studying in the yearly class, and in a new zeal in the Children's Sunday School. The North-side chapel has been enlarged and is filled to capacity. The new hospital with modern equipment, dedicated last fall, no longer a disgrace in comparison with the government's large brick institution, has put new life into the medical work. The hospital has three bicycles with which the staff go out to hold evangelistic meetings on Sundays and Wednesdays, at near-by places. Sometimes, the Boys'

Temperance League members accompany them with their band, to help advertize the meetings.

When Mission aid was withdrawn from the Boys' Academy, the Koreans made a desperate effort to save it by forming a Patrons' Association which has raised ¥3500 for endowment. Since it is not a recognized Academy, boys can be accepted above the age requirement, and many serious-minded boys are coming from outside the territory, looking forward to Seminary training, later on. The school is fulfilling its function of raising up Christian leaders.

Now that the hospital has its new building, the Bible Institute has fallen heir to the old one. The Men's Institute nearly doubled its attendance, in spite of serious crop failures in the district. The students of the women's Institute preached to over 2000 people and brought in 100 new believers to the church.

Syenchun

(Sun-chun)

The greatest item of interest in Syenchun is the granting of the permit to the Posyung Girls' Academy for a three-year course of study, laying the stress on Home Vocations. This is but a step toward securing the much-desired full high school status, and we have been given most encouraging assurance that "designation" is awaiting us as

soon as the endowment is raised and the projected recitation building is erected. Applications are now in the hands of the officials for a permit to raise an endowment of ¥50,000 and a building fund of ¥10,000.

Over ¥70,000 has been subscribed by Koreans for endowment for the Sinsyung Boys' Academy, about ¥30,000 being in hand. More than four times as many applicants as could be accepted had to be refused a place in the entering class, this spring. Last Christmas, some of the boys went to Mukden on an evangelistic tour, accompanying their message with band music and singing. The boys had a real taste of the joy of preaching Jesus and found their own faith strengthened in giving the Gospel to others.

In October, the Sam San (Three Mountains) Presbytery was set off from the Wisan Presbytery. As the station has only one itinerator, this year, only in this new presbytery could regular itinerating be carried on. Bible conferences in all four presbyteries, however, were held in many places and many have responded to the call there given to accept Christ. In the Bible Institutes, in addition to the regular classroom work, much effort was likewise given to personal evangelism in the city and near-by country villages.

The In-His-Name Hospital reports 1176 in-

patients (a gain of 107 over last year) and 14,989 dispensary patients. The American doctor and his associates have continued their evangelistic trips to the country, and their efforts have been blessed by the Spirit.

Pyongyang

(Pee-Yahng)

In Pyongyang territory, many new groups were formed in districts that have long burdened our hearts. The city evangelism has also gone forward rapidly. Quite a number of chapels have sprung up among the newcomers to the city; the two churches across the river have increased to seven; on the north of the city a group of 170, started by a group of Academy boys, meets regularly. Street preaching has likewise received a new impetus, one missionary reporting 200 definite decisions to believe as a result of the work done by him and his fellow-workers. College and Academy students have been active in this work, as well as in D.V.B.S. and summer preaching bands.

The educational institutions, from Seminary to Kindergartens, have all struggled through the year, making ends meet as best they might. Yet the students are crowding to the doors for entrance, and it was a real tragedy to have to turn away 385 of the 500 applicants for en-

france to the Boys' Academy and 70 of the 263 applicants for the Girls'. The students enrolled are practically all Christian, as the schools are maintained primarily for the training of the young people of the Church. The Union Christian College has just rounded out its 30th year. The Bible Clubs have had a number of new text-books prepared, this year, all based on Scripture, and the Clubs, besides giving valuable instruction to thousands of under-privileged boys and girls, have done a great deal of constructive charity and social service work.

The Men's Bible Institute had an enrollment of 250 church officers and Sunday School teachers, with 7 graduating. The Women's Bible Institute celebrated its Silver Anniversary with the largest attendance in its history—205. The Junior Bible Institute for Girls enrolled 65 of whom 7 completed the three-year course and received their diplomas.

The medical workers report a busy year both within and without the hospital, considerable building and alteration being necessary to care for the increase. In-patients numbered 2123, and dispensary treatments 77,023. A Korean pastor and a Bible woman act as the hospital evangelists and are seeing abundant results from their faithful labors, while the ministry

of the medical staff to body and spirit makes a clear impression on the patients which is not forgotten as they return to their homes all through the province.

Chairyung

(Chair-yung)

The main emphasis of the work in Chairyung is on evangelism, which takes a variety of forms: tent preaching, itinerating by launch among the coast islands, Bible Institutes, Conferences, Bible Night-schools, church extension work, and colportage. This year's Bible Institute had the largest enrollment of all the Institutes in Korea, and perhaps the largest in all modern missions, with 359 in the Men's and 317 in the Women's Institutes. About 1200 women studied in the provincial Bible conference.

At present, we have no foreign doctor in Chairyung, but the work has continued to grow, showing an increase in in-patients of 22%, dispensary patients 11%, major operations 125%, minor operations 100%, and out-calls 300%.

The large Myung Sin School, the only Christian high school in the province, enrolling 337 boys and 134 girls, has kindergarten, primary and high school departments, and is supported entirely by the local patrons of the school. It

constitutes the chief secular educational project in our district.

Seoul
(Sole)

In Seoul station, we are all agreed that the great day of Jubilee was May ninth, when Chung Sin, our Girls' Academy, was granted "designation". The Chung Sin Y.W. C.A. organized, in September, a Sunday School in a small rural church, and the members have been faithful in going, two by two, to teach the children, accompanied by the principal, who guides and inspires them.

The John D. Wells Boys' Academy report answers the question, "Do we get results" in an improved spiritual life of the students, by pointing out that in the past three years, 82 from non-Christian homes have joined the Church, 10 have become catechumens, 35 are Sunday School teachers, and 33 are school "Y" officers.

The Chosen Christian College students have sent out twelve of their number, two by two, into six of Korea's thirteen provinces. They visited 29 churches, putting in a total of 105 days. 10,201 children came to hear them by day, and 23,881 persons came to their evening meetings. The men of the villages talked with them, after the evening services, until long

after midnight, and the children clamored at their doors by daybreak, eager to begin the day's work.

The Severance Medical College students have also their medical crusaders for the poor and ill in the country, doing free clinic work in several places. They always begin with a short speech about their undertaking and have prayer before starting their examination of patients.

Nine new rural churches have been erected and five churches rebuilt. Each of the five large city churches is conducting a Mission in an unchurched suburban part of the city. Volunteer women personal workers go out twice a month in an effort to give every woman in the great city a chance to receive salvation. 42 Bible Conferences for women were held in the suburban and rural churches.

Literary work, from both the administrative and translator's points of view, has been carried on, as always. The Evangelistic Center has carried on a variety of Christian social service projects. English Bible classes in several of the churches have helped to make Christ real to some who came primarily for the "loaves and fishes" of language practise. "The Gospel as sung" has been presented over the JODK radio station, every other Sunday evening throughout the year, as well as through the

weekly "sing" in the Anderson home for the benefit of the Government Medical College students. Cottage Bible classes have been taught, and other contacts of many sorts utilized for the direct and indirect winning of Korean friends to the Gospel which is our joy.

Chungju

(Chung-joo)

Chungju, last fall, was host to the retreat for pastors from all over Korea, and received much of fellowship and inspiration from it. There have also been other Bible conferences held in Chungju city and throughout the district, the results of which are most encouraging. The men's leaders' class had a record attendance, and the Women's General Bible Conference was the largest to date, the spiritual atmosphere of both being such as to result in rich blessing to all concerned. The Life of David and I John were the main subjects used in the country Bible conferences.

The local Church Primary School and kindergarten have had the finest enrollment of their history, and the primary school, at its 30th anniversary, started a subscription toward a ₩10,000 endowment.

The medical work has gone forward in spite of the handicap of having no Korean doctor to assist in the hospital, during a good part of

the year, thus placing a serious burden upon the mission doctor. We are glad to report that a Korean doctor has been found to fill this vacancy. In spite of all this, the number of patients reached a peak of 642 in one month. The Christians are beginning to speak of "our Hospital", rather than simply using its formal name, and for this friendly attitude we are grateful.

The work of tract distribution has continued, as has also that of writing the tracts, which has made Mr. Miller so well-known and honored. Recognizing the need for the buying and reading of books throughout the churches, we have sent out four colporteurs, two by two, for three months during the slack farming months of the winter, rather than sending out one man for a full year. The result has been that each man sold more than the one man had been able to do before.

Andong

(Ahn-dong)

This is Andong's Silver Jubilee, and many of the experiences of the past year have, in a sense, been preparatory to it. The city flood, last summer, involving considerable loss of life and great destruction of property, was said to have been the worst in 300 years. The situation offered a great op-

portunity for us to open Mission buildings to refugees and thereby touch hearts for Christ which had thus far been obdurate.

In both the Men's and Women's District Bible Conferences, and in the Bible Institutes, the attendance was larger than in years. In the evangelistic work, the items given special emphasis this year, were individual gospel colportage, the Bible correspondence course, and tent evangelism. Over 7000 copies of gospels were sold by the ordinary church members and leaders, and it is our aim to make colportage an integral part of personal evangelism. Enrolling groups of 10, 20, and 30 in a congregation in the correspondence course comprises one of our objectives, and we are encouraged by the numbers that faithfully study and complete the work. Out of the eight churchless villages where tent meetings were held, this Spring, three churches are already built and ground has been bought and plans made for a fourth church.

The hospital reports a banner year in many ways: additions to the staff and equipment, and increases in the dispensary and in-patient treatments, and we are glad that so many more patients are coming as to make additions necessary. Not that we "glory in another's infirmity", but we know that there are many

who need the modern treatment which can be given them, here, as well as the Word which is presented through the Christian testimony of the doctors and nurses which has caused so many to make the decision for Christ.

Taiku

(**Ta-goo**)

Taiku, like other places all over Korea, this past year, had its Jubilee celebration. The field had long been ready for an opportunity to give vent to its joy over events which had come to pass in the growth and development of the church. Aided by "designation", the enrollment of the Boys' Academy had grown; backed by the enthusiasm of the alumnae, the enrollment of Sin Myung Girl's Academy had likewise taken an upward trend; the Bible Institute facilities for service had increased; the hospital was serving the community to the limit of its capacity; peace in Presbytery and among the churches had made for joy all about, and the people gladly took advantage of the opportunity for Jubilee.

Planned and boosted and largely financed by the Koreans, great enthusiasm was manifested throughout the preparations for the event, and throughout the week of Bible study and evangelistic effort which was a special feature. At this time, a sum of money was contributed

by them to be used in each of the nine districts of the Taiku field, for special evangelistic effort.

During this week, the Hospital had a special Jubilee of its own when delegates from the sixty-eight groups established during the past thirteen years gathered with the missionary society of the hospital, composed of staff members, on the flat roof of the hospital building to rejoice at the harvest from seed sown by the hospital evangelists.

Jubilee enthusiasm carried over into the activities of the whole year. Presbytery took action relieving the itinerating missionaries of the burden of itinerating many of the smaller churches, setting them free for more direct evangelism which they have carried on with the aid of the Bible Institute tent. Presbytery also put on a special worker to help strengthen the many weak groups throughout the territory.

June saw the unveiling of a monument, placed in the yard of the First Church, on the site of the first mission work in Taiku, to the memory of Dr. J. E. Adams, founder of the work in Taiku station.

As we figure
it . . .

In the past three years,
the average attendance
at the principal Sunday

service has risen by 40,000 to 165,000, the largest figure ever reported. Membership is reported at 76,426, a net increase of 10,000, and 70% of the total membership of the Korean Presbyterian Church. Contributions have risen steadily, year by year, to ¥693,479, which is equal, at present exchange, to \$200,000 U. S. money, and in purchasing power, under Korean living conditions, to five times that amount. In the six Mission hospitals, exclusive of the union work in Seoul and Pyengyang, in-patients have increased from 1775 to 3062; dispensary patients from 17,015 to 21,946; total treatments from 54,574 to 62,926; while field receipts have gone up from ¥70,231 to ¥126,363. Speaking in terms of the entire Christian work throughout the country, the total contributions were ¥1,167,650, the largest amount in three years, and adherents—including church members, catechumens, and others not formally connected with the church but who are referred to by their neighbors as “Jesus-Doctrine People”—number 341,104, the largest number ever reported. If we add to this the Roman Catholics and other smaller bodies there are easily half a million known Christians in Korea, today. Nevertheless, let us remind ourselves that the population of Korea today numbers far more than the round half million just estimated, for

the Korean population of the country is over twenty million, with another million or more of emigrant Koreans in Manchuria. The result of a comparison between work done and work to do leaves us, as we intimated at the beginning of the Report, facing forward to a great and challenging task yet remaining to be completed for the glory of the Name Which brought us here. We urge upon the friends of the Korea Mission everywhere that they continue to remember this their work—our work—His work—in constant prayer before the Throne of Grace. The future lies before us bright with promise.



THE KOREA DIGEST

1936



THE KOREA DIGEST

(being reports of the stations in brief.)

The Korean Church has often been pointed out as a church of phenomenal growth among the younger Churches of the modern world. As we read over the reports of the stations where work in connection with that Church has been going on, one thing seems to stand out as being of peculiar importance as an explanation of the reputation which attaches to the work in this land, and that is the emphasis which is placed upon Bible study in a variety of forms. We read of English Bible classes and Japanese Bible classes and Chinese and Korean Bible classes. We come across records of trips taken by Korean and missionary teachers to teach the Bible in non-Christian communities and of what seems like whole Christian communities coming into town to study that same Bible in great conferences at central points. Every station has its Bible Institutes for men and women, and several have been following

the new custom of recent years of carrying on such Institutes for young girls who are too young for the Women's courses but who are not yet of marriageable age. Nearly every station records increased attendance upon these courses of study. And what are these courses like? They include work on all the main books or types of books of the Bible, and also, certain other courses of practical value to young men and women who will return home to become leaders in their local church communities. Personal work, Sunday School methods, Music and choral directing, Church History, Missions, and other things that will help to make them better servants of the Master find their way into the curriculum. The women, also, often receive some training in hygiene, child care, arithmetic and the writing of Chinese characters. God has promised, "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," and this has been the vivid experience of the Church in this land.

With April of this year, **Sinpin** (pronounced **Sinpin** has rounded out **Shin-bin**) fifteen years as the youngest station of the Mission. The same

month brought an order from the consuls at Mukden telling all missionaries to leave the station for a time, on account of increased bandit activity in the vicinity against which the authorities claimed they were unable to protect us. The local church has suffered considerably in the past few months and the prospects for the immediate future are rather depressing.

However the work of the year has gone on, in spite of such setbacks, and the Men's Bible Institute can boast the largest enrollment (48) in its history. The Women's Institute dropped to about half normal attendance, with only ten regular students and three post-graduates. This was because of the general situation in town, rather than because of lack of interest on the part of the women. We are thankful that both Institutes were enabled to complete their work before the crisis arose.

Of other items, the use of the Bible Correspondence Course, as part of the graduation requisites for the Bible Institute seems to be doing the students much good as they work on it in their homes. The monthly letters to church leaders have been continued, "whether present or absent", and are proving helpful. Much energy has been put into the sale of Christian literature in the belief that God will

· bless the printed page in a peculiar way in our present circumstances. Weekly Bible classes for women in the two missionary homes and systematic visitation in the community fill out what is lacking in the picture of the year's work in Sinpin station.

Kangkei

(Kong-gay)

Over 400 delegates came into Kangkei from the country churches to attend the second Sunday School Convention held in this district. The musical part of the program was directed by the academy teacher and the tremendous strides made along this line, in the past few years, were very apparent. The convention was a distinct success and becomes a new milestone in the Church's program.

All thirty-four of the women's missionary societies were represented at the Presbyterial Society's meeting, at the time of the Sunday School Convention. Yen 100 was sent to the national organization for the Korean Church's foreign mission work. But this was only one tenth of what they raised, the remainder being used for home mission work in our own field.

Three years of bad weather and early frosts have brought severe economic suffering throughout this mountainous region. This has

been intensified by the withdrawal of permission to use government land and by the strict enforcement of the forestry regulations, so that they were no longer able to fall back on wood-cutting to eke out an existence. The church has felt this depression and many country groups have been weakened. The town groups, however, have shown a good growth. A severe blow has been dealt to the itinerators by the quadrupling of the auto tax, which makes this means of getting about the churches a luxury that may have to be given up. Needless to say, the efficiency of the station's few itinerators will be greatly impaired if this should prove necessary.

The Bible Institutes both report good years, with much improvement in facilities, and curricula. The old hospital has been rebuilt for Bible Institute use and will prove a great help. Fifty men and 66 women were enrolled as students. Among the women, busy mothers find it hard to leave small children at home and come for three months' study. One woman, however, brought her baby with her, and finding she could not get into the dormitory, rented a room nearby and hired a girl to take care of her baby while she studied. The students, in their personal work assignments, have preached to 1369 persons and brought

over 100 new believers to the two city churches.

The Boys' Academy, under the local Presbytery, is progressing most encouragingly, with an attendance of 129, the largest in its history. All the boys are nominal Christians and the majority are very earnest Christians. About 30% have definitely decided for fulltime Christian service.

Syen Chun

(Sun-chun)

Though the number of missionaries in Syenchun has been smaller than before, there has been an increasing manifestation of the Spirit's power in this district. When Dr. Lampe came to Syenchun, in 1909, there were nine weak churches, in the distant counties of the Sam San Presbytery, but now he reports 51 churches and chapels, besides a few other meeting places. Miss Hanson has been the only woman itinerator in the station, this year, and has held Bible conferences in Tulsan and Nongchun districts. One church had not had such a conference since the church was founded, seventeen years ago. For over 20 years, a pernicious heresy has been spreading in these two districts, calling itself the "New Lord Cult". The founder claims that an angel appeared to her, while she was praying, telling

her that Christ had reincarnated Himself in her body and that therefore the Millenium had come on earth. An outstanding conference in this neighborhood resulted in many who had been led astray by the cult being brought back once more into the fold.

The Bible Institutes had record attendances, and both carried on missionary work in the city and nearby country districts. The graduates are in increasing demand all over the territory and many reports of their efficient ministry are heard. One worker happened in at a home where a sorceress was in the midst of preparing rites to be performed over a sick baby. As she started preaching, the sorceress quietly stole away and before the worker left the home, the whole family decided to become Christians.

In connection with the hospital, the doctor and his assistants have gone out on Wednesdays and Sundays, to preach in unchurched mountain valleys. They report nine new places started, in five of which churches have been built or buildings secured for worship.

Pyongyang

(Pee-yahng)

One of the high-lights of the year's work in Pyongyang was the union revival campaign in all the Presbyterian churches of the city, in October. Union

meetings were held for a week in the college auditorium, during which time the night gatherings numbered between four and five thousand. Many hundreds also attended the day-break prayer services, each day. The week of union meetings was followed by ten days of further meetings in fourteen city churches. At the close of the meetings, the churches reported from one to three hundred new believers in each church, and a total of over 1000 of these were, two months later, reported to be faithfully attending church, each Sunday.

Much thought and prayer has been expended in connection with the work of the schools. Although the future of our educational work is very precarious, the entering classes in all three of the main institutions have been full. The fine, earnest Christian spirit shown by the students has been most gratifying. Many of the students in the academies and college have taken part in the leadership of the Bible Clubs for poor children. For lack of funds, the work in the country neighborhoods has had to be discontinued, but that in the city still goes on and about 1200 children are learning to read the Bible, memorizing Scripture and learning to live Christian lives.

The Women's Bible Institute started years ago by Miss Best, has grown until it now

includes programs for three complete institutions, the Girl's Institute, the Women's Institute, and the Women's Higher Bible School. All three have had a year full of much blessing. Mr. Hill gives a typical reaction, after returning from an itinerating trip, "As I visit my country churches and see the lives and service of our Bible Institute students, I am more and more impressed with the value of this intensive and practical course of study of the Word of God which is able to 'completely furnish unto every good work'".

Lest it be felt that the Korean church, particularly in the country districts, has outgrown its need of missionary help, Mr. Mowry, after a year on furlough returns to say, "I thought we had the country work settled so definitely that it would go on like clock-work; when I came back, I found that three of the workers had resigned and eight churches, as a result, had been without supervision for from six to eight months". It took some time to get the clock running again!

Chairyung

(Chair-yung)

more color than a few years ago. The station

The evangelization of

Whanghai Province

seems to have taken on

has conducted ten tent campaigns in unevangelized places. The work on the islands, unique in this Mission, has shown a steady growth. On the island of White Wings, in addition to the three churches, there are two other meeting places which were almost dead, a few years ago, and are now going strong. An evangelist was sent to Big Blue Island for four months. He was allowed to use the Men's Association's building and there is now a group of 400, including children, meeting every Sunday.

The largest single work in the station is that of the Bible Institutes, probably the largest in the world, for which the attendance was 344 men and 321 women. Various efforts on the part of the students along practical lines show the interest aroused, 800 Gospels having been bought for use in personal work in homes and for enclosure in letter to friends. Bible Institute men and women stand out in their home churches.

Seoul

(Sole)

One would think that in the vicinity of the capitol city, where the work in this country was first begun, there would be little left to do along the line of itinerant evangelism, but here arises the double problem of the need for a program of evangelism adapt-

ed both to city and to country needs. Several members of the station are actively engaged in country work, visiting new and old groups of Christians, and speaking the Word to ears that are often hardened by much hearing. In the city, provision is made for the nurture of those who have found their faith in Christ, in the Bible Institutes and training classes. The entering class of the Women's Bible Institute was the largest in ten years, and of the nine graduates, four are regularly employed Bible women while the others are active in their own church life. The Men's Bible Institute course has been reorganized, as has that for the women, and reopened after a lapse of several years. A new feature is a night-school course of one month, to extend over a period of five years, designed to offer Bible training for those who are unable to take the normal daytime course of study.

Often the question is heard: Of what use is medical mission work? Often, through healing the body, the sick soul can be reached. Does the fact that during the year 3035 in-patients and 18,733 dispensary patients were treated indicate that medical work is worthwhile? What fine opportunities to speak a word for Him who went about healing the sick! Many a sick unbeliever has gone into

the hospital for bodily healing and has come out with a well body and a cleansed soul.

The religious census of the entering class at the Kyung Sin Boys' Academy read: 6 sons of church officers, 9 baptized church members, one catechumen, 16 from Christian homes, 22 who have attended church for at least a full year, and only 24 who had never been to a church. Twenty-seven brought their New Testaments, most of them well-worn. Being a boys' school, they are athletically-minded and enter into inter-school competitions. But when some of the boys entered Sunday games under assumed names (and won) the school was taken out of the inter-scholastic tennis meet by the Principal. The same thing happened again with the football team. This caused some excitement in the daily papers, but the position of the school was clear and no more Sunday games were scheduled for them.

The absence on furlough of two of the five households in Chung-ju station has left a rather hard hole to fill. The hospital has had an unusually busy year and we are often told that the best medical service in the province is to be obtained here.

Dispensary treatments amounted to 5491, of whom 17 "decided to believe", as the Korean idiom has it. Only 47 were treated in the hospital, but eight of these are reported as having given their hearts to the Lord.

The most outstanding feature of the women's work was the meeting of the Presbyterial. The women made a ready response to the request of the Presbytery that they help to the extent of Yen 15 a month in placing three more Bible women in our field. More than the budget of Yen 250 was raised. This amounts to 500 days' wages for a working woman. The Women's Bible Institute enrolled 30 students in three divisions. One afternoon and evening each week were devoted to practical work in the neighborhood of a new church in the city and this bore fruit in an increased attendance on the services of that church. The missionary society of the Institute sent out one of its members to do a month's special work in a recently-established country church. Besides this Women's Institute, there was also a Junior Institute, such as has been tried in other stations, for girls who are under the age for admission to the regular Bible Institute. We had 20 students, this year, and look forward to making this a permanent part of the station's work.

The absence of Mr. Hunt has necessitated the carrying of added burdens by the other two itinerating men. The Leaders' Conference was held in September, there was a big Bible conference for men at New Years', and the Men's Bible Institute was also carried on, during the winter months. Tract work has been emphasized, as always, and about 130,000 have been distributed during the year, Mr. Miller having published 169,000 for the use of the station.

Andong (Ahn-dong) A very novel situation obtained in Andong, this year, when the departure of the Crothers and Miss McKenzie on furlough, left a group of seven young missionaries to care for the work in the station, none of whom had yet attained to the dignity of a first furlough! The station territory covers a population of something like three-quarters of a million people, the missionary responsibility for whom is entirely that of our own Mission. According to the latest figures, the Christians here number 12,083, meeting in 156 groups, which means that there are only a trifle over $1\frac{1}{2}\%$ of the population who are even sufficiently interested to bother to attend a church service occasionally. Christ's parable of the Ninety and Nine can be literally reversed

in this district, for in southern Korean, the work has only begun.

The Men's Bible Institute, opened with 104 men, 20 more than last year, coming in for the first term, and 107 for the second. The total of those attending was 167. Under the capable leadership of Miss Hendrix, the Women's Institute also took a jump ahead, for 74 eager women gathered for the ten weeks of study. Seven of the women walked in over 50 miles and many endured real privation in order to study God's Word and pass it on. It cheered our hearts when the students taxed themselves to send evangelists from their own number out to unevangelized areas. Here's a circuit of five small churches, all of which together can hardly pay the lay-circuit-rider a living salary, let alone support a pastor. Inspired by the work of one of these students in their part of the country, they decided, after his two months was up, to raise a quarter of his salary if he would stay on for another seven months and finish out the year. Presbytery heard about it and arranged for the rest of the salary.

Taiku

(Ta-goo)

Throughout the Taiku district there has been a movement toward the church. Whole families have been gathered

into the fold and villages are asking for some one to come and preach. The Bible women report increasing crowds at their popular evening services during country Bible classes. In a village situated as the hub for a radiating group of other smaller villages, a wealthy man had heard a little about the gospel. He was dissatisfied with the things heathenism had to offer so sent out for a pastor and then for a Bible woman to come and teach them. The Bible woman has recently returned and tells of visits to eight of the surrounding villages, of seven houses where the fetishes were destroyed and of over 150 people who have expressed their purpose to join the Christian group.

The hospital never slumbers nor sleeps. It has been filled to capacity day after day and several times has had to crowd 82 patients within its walls when its normal capacity is but 72. Six full time doctors in the varying branches of medicine and surgery attend to the many needs of the patients while two house doctors are always on call. A total of 2,248 examinations or treatments were given in the X-Ray department. The outpatient department numbered 28,936.

The student body in both Men's and Women's departments of the Bible Institute has been changing. Formerly an older and more illiterate

group attended. Now we are teaching a younger group. Among the men students are several young elders and quite a number of public school graduates. It is evident that we are going to be able at the present rate to train a fine group of local leaders and some special evangelists and Bible women who will bring inspiration to the whole church.

Figuratively speaking . . . The Presbyterian Church in Korea as a whole has 115,379 comuncant members, which is an increase of 6,987, or 6.4%. For the part of the country in which our Mission carries on its work, the comuncant membership is 80,818, and the net gain is 4,392.

Sunday School enrollment for the whole Church rose by 31,714 to 325,530, which is a gain of 10.8%. Our share of this total enrollment is 216,122 or 66%. The average attendance on Sunday, at the principal service is 274,356, of which our share is again 70%, or 191,090. Church attendance rose 12%, in the course of the year. Contributions from the whole Church rose by ¥303,322 to ¥1,339,719, an increase of 29% and our share of the total contributions was ¥301,404.

The six hospitals conducted by the Mission

had 3,537 in-patients and 24,541 dispensary patients, this year, with 70,801 treatments given. Since the figures for the two Union Hospitals, in Seoul and Pyengyang are not included in the general Mission figures, it might be well to point out that the Union Christian Hospital, in Pyengyang, had, last year, 2,036 in-patients, 15,479 in the dispensary, and gave 77,804 treatments, while Severance Hospital, in Seoul, had 2,692 in-patients, 23,100 in the dispensary, and gave 100,889 treatments.

This report of the work of our stations cannot hope to be as complete as we should desire it to be. It has served its purpose, however, if it has given you a glimpse of a Church growing in strength and in a knowledge of the Word and Will of God. There will doubtless be things which have been only mentioned about which you would like more information, and we will be glad to try to answer the questions that arise in your minds. Please do not feel that this is an imposition. Rather it will encourage those on the field by letting them know of your interest and your support and your prayers. Write to any of the following:

Rev. A. Campbell Kangkei

Mrs. H. W. Lampe . . . Syenchun

Mrs. S. L. Roberts Pyengyang

Mrs. W. M. Baird, Jr. . . Chairyung

Mrs. H. H. Underwood . Chosen

Christian College, Seoul

Mrs. F. S. Miller Chungju

Mr. A. D. Clark Chungju

Mrs. H. Baugh Andong

Mr. W. B. Lyon Taiku





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紀新社

發行所 平壤府景昌里八三
郭安連家





THE
KOREA DIGEST
1937



THE
KOREA DIGEST
1937

THE HISTORY OF

1788

THE KOREA DIGEST

The Chosen Mission is one of the youngest of our Centennial Mission family, yet it has grown to be one of the largest. For an interesting mission history, for the splendid apostolic faith and zeal of early workers, for the providential choice of high standards and methods, for the work, and for divinely opened paths to the hearts of this wonderful Korean people, we give due thanks to God. For the 387, 162 happy Christians worshipping God, Sabbath by Sabbath, in over 3,000 churches; for the 27 presbyteries united in a great General Assembly; for the thousands of young people helped by our schools and for the multitudes alleviated and converted in our hospitals, we are grateful. We trust that the record of the past 53 years of the Chosen Mission may add its share to the lustre of the crown of rejoicing in the home church this centennial year.

We were strengthened by the visits of Mrs. James Duguid, Dr. and Mrs. J. Ross Stevenson, Dr. C. L. Leber, and Dr. J. L. Dodds, all of whom are representatives of the Board and who entered into the Mission problems in a most

sympathetic way. Oh, that we could make the impression in the churches at home that the Korean furloughed missionary of the Korean Church, Miss Kim Soon Ho, made as she spoke about the work in Shantung, China, in churches and schools throughout the land!

"To the elect who
SINPIN (pronounced *are sojourners of the*
Shin-bin) *dispersion, grace and*
peace be multiplied."

The evacuation of the youngest station of the Mission was a disheartening experience and the first of its kind in the history of the Mission. At the end of last summer, Mr. Clark attended the meeting of Presbytery and, in February, with Mr. Chamness of Taiku, made the long journey again, when they packed and shipped out all personal belongings and station equipment, including house fixtures. The 50 miles of transportation over thawing roads, on springless Chinese mule carts, followed by two transshipments on the railroad, resulted in no little damage by the time the Clarks' possessions landed in Chungju and the Cooks' in Pyengyang.

The church leaders of the forsaken South Manchuria Presbytery have been comforted and cheered by frequent correspondence from Mr. Cook to the Presbytery regarding the future of

the Bible Institute and continued financial assistance. The monthly letters on phases of Sunday School work, Old Testament book-study, and many other helpful materials for sermons and personal work, as well as tracts have been sent by Mr. Clark, as before. The Mission is waiting and praying for God's leading as to the future of the work in Manchoukuo.

*"Not by might nor by
power, but by my
Spirit, saith Jehovah of
Hosts".*

KANGKEI
(Kong gay)

A missionary convention on the mission field! The Kangkei Presbytery held its first missionary convention, last August, with a real Korean Foreign Missionary as the "Stanley Jones". He was Rev. David Hong, an ordained minister of the Chinese Lutheran church. Four hundred delegates studied "World-wide Missions and our part in it", and also "Personal Work with the Sword of the Spirit". The motto of the convention was "The Light that shines farthest is brightest close by".

Kangkei presbytery, grappling with their problems among a scattered population, has discouragements in some places but high lights in others. The need for trained laymen is being met by bigger and better Bible Institutes. The cracked and crumbling Bible Institute building and its three hundred year old

ramshackle house used for a dormitory has at last been replaced by the thoroughly rebuilt hospital building. The improvement over three years ago and the increase in number of students were both more than 100%. 70 men wrestled for five weeks with Leviticus, Daniel and Revelation. Then ninety young women took their more leisurely three-months course searching the Scriptures.

In order to meet the problem of adequately instructing the great scattered mass of adherents, some fifteen district evangelistic Bible conferences are held each year.

Nineteen of the 45 new students entering the Yung Sil Christian Academy stated as their purpose the preparation for the Christian ministry. The new high in registration, 140, surely taxes the capacity of the old building.

With the ten-year-old dream of a modern hospital with isolation ward, X-ray, running water, electric lights, steam heat and all other trimmings, fulfilled in brick and mortar, two fine young Korean doctors have been carrying on valiantly in the Kennedy Hospital after the resignation of Dr. Byram, but the need of a medical missionary to make the purpose of the new plant effective, is ever urgent.

Syenchun
(Sun-chun)

*"So mightily grew the
Word of the Lord"*

Syenchun, this year, lost their first members through retirement, Dr. and Mrs, Cyril Ross. Dr. Ross has just received his Th. D. at Dallas, Texas. Inquiring Korean friends smile over his studying and wonder what kind of post-graduate work Pastor Ross will take when he gets to Heaven.

During the absence on furlough of Dr. Chisholm, Mr. Hoffman became superintendent of the "In His Name" Hospital, in addition to his evangelistic assignment. Two new Korean doctors have been added to the staff and the work has been departmentalized. The evangelists have carried on their witnessing and 117 accepted Christ. A new dispensary building is more urgent than ever.

Miss Hanson held many Bible conferences in country churches and also visited seven churches where Bible women of her training are at work. She found a remarkable spiritual awakening in the territory. The Women's Bible Institute had a record enrollment of 165. The students helped with cottage prayer-meetings throughout the city. The Men's Institute enrollment was 164. Two Korean pastors were appointed as teachers by the Presbytery which paid all their expenses and helped financially with the running of the Institute. A new dormitory had been built and is much appreciated.

The Posung Girls' School, which had an enrollment of 305, because of government recognition and a three-year course, has been full to overflowing and had to turn away 50 promising girls. The staff of Korean teachers was so exercised by the need of a new recitation room and so enthusiastic in their desire to raise the money that the Board of the school let the contract for it. The money will be raised by the students, their parents, alumnae and other Christian friends, as soon as the promised permit for the campaign comes.

The Sinsyung Boys' School, also, setting out to raise 50,000 yen, for an endowment fund, went over the top with 80,000 yen.

Pyongyang

(Pee-yahng)

*"The Lord is my light
and my salvation"*.

The past year has been full of difficulty because of the attempt to withdraw from educational work according to Mission decision. Two attempts have been made by Koreans to have the schools transferred to them. The first failed because of disagreement among themselves and the other request was presented to Drs. Leber and Dodds and the matter is now in the hands of the Board. The Presbyterian schools of the city contributed 591 yen toward the support of a Korean evangelist

in Manchuria.

The evangelistic work has made fine advances, this past year, as seen in increased congregations and many new buildings. Many of the country churches have large and flourishing congregations numbering hundreds of people, with their own pastors and church workers, one of these is erecting a new church building costing 3,000 yen, while another has an auditorium seating 2,000 people. 653 Gideon Bibles have been placed in 53 of the Korean and Japanese hotels. A Bible conference for women Bible teachers, held in the Fall, was attended by 133 women who, with some student help, went out and held 251 conferences enrolling 12,569 women and girls. In March, three general Bible conferences were held with a total attendance of 2,617 women and girls.

The Men's and Women's Bible Institutes have had full attendance and the problem of proper housing is becoming more and more acute. The Men's Institute has a higher department which has proved very popular with the students. The Theological Seminary had the largest attendance in years (131). The Women's Biblical Seminary, with a greatly increased enrollment is in desperate need of a new dormitory. The students visit in 4 hospitals and hold noon-day meetings in 17

factories. They have meetings for government school girls, conduct 3 Bible classes weekly for nurses, an Orphanage Sunday School, 2 meetings a week at the street chapel and a weekly meeting for bus girls. They also conduct a Bible club for over 300 children every afternoon.

The Lula Wells Institute has had another successful year in helping young women of limited opportunities to get an education. The Bible Clubs for poor children continues to be a popular method of giving Bible instruction to hundreds of boys and girls otherwise difficult to reach.

The Union Christian Hospital, with its annual budget of over 200,000 yen and 2068 inpatients and 19,457 dispensary patients, has outgrown its buildings and is urgently requesting a new plant to care for its needs.

Chairyung *"Thy Word have I hid*
(Chair-young) *in my heart"*

The outstanding feature of this station is the marvelous enrollment in the Bible Institutes. This year, after a most hectic day of registration, which reminded one of a run on a bank, it was found that 445 had been enrolled in the Men's Bible Institute. The class rooms were crowded to capacity. 18 men

received their diplomas at the graduation ceremony held in the West Church. The Women's Institute also had a record attendance of 416. The dormitories were inadequate to accommodate the crowd and six rooms had to be secured outside. Two day-students walked 12 miles a day in order to study.

The 8-day Women's Provincial Conference was attended by 1040 eager women and the attendance at even the sunrise prayer meetings was over a thousand strong.

The interest in church attendance is greater than in years. New believers continue to come into the church, buildings are being erected, new groups are being formed and new interest in church work in general seems apparent in the country churches. A growth from 20 people to 160 in ten years was the case in one church. A tent meeting held at Sang Hong, three years ago, resulted in a church of 94 baptized members, with an attendance of more than twice that number. In the seven churches visited by Mrs Harvey, in the Fall, many delinquents were brought back and a number of decisions made for Christ. Tent meetings have been most successful.

Seoul (Sole)

*"Inasmuch as ye have
done it unto one of the
least of these"*

Many of the Christian projects for all Korea radiate from the capitol. With the changing scenes, both economic and educational, in this modern city, many opportunities for Christian service have arisen which have been met in unique ways. Homes have been opened to bus, factory, street-car and store girls. Classes in Bible, English, Music, Kindergarten and Home Economics have been carried on for many classes of people in homes and schools. 50,000 attractive leaflets, printed in Japanese and Korean, on the meaning of Christmas were distributed to shoppers on the gayly decorated streets of the city, Christmas week. Underprivileged children have been taught in Bible clubs. A volunteer preaching band of city women endeavors to reach every woman in the city, especially those in a large slum section outside West Gate.

Many of the students of the Chungsin Girls' Academy are receiving practical Christian training under the direction of Miss Lewis as they teach in 12 different Sunday Schools. Twenty girls were baptized and many more received as catechumens, this year; many have themselves to the Lord during revival meetings. There is still a crying need for a recitation building for which the teachers and students are earnestly praying.

Of the 400 students of the John D. Wells School, 79 were awarded medals for perfect attendance, this year. There is a real plan for Korean support of the school which comes from a friend of Dr. Koons who has followed his work through the years. Christian pastors' sons, sons of church leaders, young men training for the ministry come to the Chosen Christian College in increasing numbers. Applicants for entrance examinations to the Severance Medical College numbered 290, of whom only 47 could be admitted. The growing interest of the public in Severance is shown by recent gifts from Koreans of 20,000 yen for scholarships and a pledge of 47,000 yen for a charity clinic and hospital. During Dr. Ludlow's 25 years in Korea, approximately 50,000 patients have received treatments in the surgical department, 2,000 operative clinics have been held, and hundreds of lectures in surgery given. The evangelistic opportunities in the hospital are great, as of the 2900 in-patients 2125 were non-Christian. The new hospital Bible woman, with her fine preparation in Lambuth Institute in Osaka, is very earnest and adaptable.

Chungju
(Chung-joo)

"God chose the weak things of the world."

Chungju station has witnessed many changes in personnel, this year. Because of the resignation of Mr. and Mrs. B. F. Hunt, the retirement of Mr. and Mrs. F. S. Miller and Mr. Soltau's time being fully occupied with the work of the chairmanship of the Executive Committee, the station depended largely upon the help afforded by Mr. and Mrs. A. [D. Clark, Dr. Bernheisel and Mr. Cook. In his itinerating, Mr. Clark did good work on the side by promoting the sale of Christian literature. Mr. Cook was impressed by the changes in the country districts he had travelled, twenty years ago.

At least 22 country Bible conferences have been held, of which Miss Davie conducted 11. A little personal work done at a small railway station resulted, a few months later, in a group of over a hundred and the erection of a church. Many other new churches have been erected and some rebuilt. The personal work done by the students of the Women's Bible Institute in five sections of the city resulted in over a hundred new decisions for Christ. Seven of the students were financially helped in Mrs. Lowe's Work Department in the making of Korean dolls.

When Dr. Lowe returned from furlough, he found the work of the hospital in the best

condition since his arrival in Korea seven years ago. In spite of the serious illness of Dr. Yoon and many changes in the staff, the work has progressed and a record of 760 patients was reached in the one month of May, over 3/4 of whom were non-Christians who afforded many opportunities for witnessing for Christ.

The six weeks of rain, last summer, followed by a typhoon, brought an opening for service not often experienced, when refugees swarmed on the hill. Miss Esteb opened the doors of the hospital to the panic-stricken people, thus winning many friends for the hospital.

Andong

(Ahn-dong)

"And he shall be like a tree planted by the rivers of water, that

bringeth forth its fruit in its season".

It was 27 years ago this summer that the first Christian service was held in Andong city, with seven people in attendance. This year, after ten years of sacrifice, and in spite of delays of drought, flood and hail, a fine new granite church is nearly completed, the third rebuilding for the Central Church. In view of the increased cost of materials, they have made a second contribution, over and above the 1100 yen already contributed, giving until it hurts, as in the case of the Bible woman who turned

in her rice fields which she had counted on as her old-age insurance and the one-legged man with the one-legged wife who gave 500 pennies.

The Bible Institute continues throughout most of the year, beginning in September with Junior Bible Institute of 33 girls, then the Men's Bible Institute, followed by the Women's. For the first time, the students of the Men's Institute put on a temperance oratorical contest. Five prizes were given, the first being 200 Gospels and the fifth being 120 Gospels. The winners will realize their prizes after they return to their homes, where they will sell the Gospels.

A new plan is being tried for colportage work, using Bible Institute students as colporteurs on a commission basis. There is still another plan used by one itinerator for getting people interested in selling Gospels. When Mr. Crothers spends Sunday at a country church, instead of putting money in the collection, he gives 80 Gospels. These sell for 80 sen, which is sent to the Bible Society for 160 Gospels. One church by this means raised 10 yen in the year. Since last September, this same missionary has given away 1840 Gospels in Sunday offerings.

There has been a 50% increase in the first-class patients of the hospital and Dr. Baugh,

besides administering to bodies and souls in hospital and dispensary, has been starting a new group of Christians in a nearby village. Children too poor to go to the church school come daily to Mrs. Baugh's home and learn to read and write and recite Scripture.

*"Lengthen thy cords and
strengthen thy stakes"*

Taiku

(**Ta-goo**)

Through the cooperation of Presbytery, many of the country churches having been turned over to Korean pastors, the itinerating missionaries have been freed for tent evangelism. The Bible Institute is pushing the work and has provided two suitable tents, besides receiving the loan of one from Seoul. Evangelists from Bible Institute and hospital and many Bible women have been active in this work. Many new church groups have thus been started, this year.

During the year, nothing has been of greater importance in the work of the station than the setting off, in the Eastern circuit, of about 100 churches to form the new Kyung-tong Presbytery, the center of which is Kyungju, the ancient capitol of Korea.

Mr. Bruen, with his zeal for personal evangelism, has tried to keep in touch with a large group of backsliders through correspondence.

Some of them are thus being won back to Christ, after many years of delinquency. Miss Bergman arranged for 36 Bible conferences for women in country churches which were taught by a fine corps of 45 trained Bible women.

The magnificent new hospital plant with its complete modern equipment reflects the accomplishment of Dr. Fletcher during the past eight years of service. In-patients have spent 100,000 days in the wards and 200,000 treatments have been given to out-patients. Due to faithful witnessing by the whole staff as an evangelistic band, 5000 decisions for Christ have been won during these years and through the follow-up work, 28 churches and groups have been started. At the Leprosarium, a Memorial Reception Lodge has been built by the lepers. Resident lepers have increased from 400 to 660 within the list two years. The pastor at Leprosarium has oversight of seven churches for lepers scattered over the province.

This year, the Sin Myung Girls' Academy enrolled 187 students, the largest in the history of the school. The faculty has very nearly been brought up to government standard. Financially, the past year has been a real miracle, for with less than one-third of the normal budget from the Mission, the school has enlarged its facilities, faculty and student body, and closed the year

without a deficit. A fine music department has added much to the popularity of the school.

With the fine new plant and equipment and with government designation, the Kei Sung Boys' Academy has increased to a student body of 500 boys. Many of the pastors in the four presbyteries of South-East Korea are graduates of this school.

The past year has brought much of uncertainty and change, yet we stand amazed at what the working of God's Spirit has wrought in this land and look forward with confidence to the work that still waits to be done in His Name.

Write us. We'll be glad to answer.

Rev. Arch. Campbell . . . Kangkei
Mrs. H. W. Lampe . . . Syenchun
Mrs. S. L. Roberts . . . Pyengyang
Mrs. J. B. Livesay . . . Chaiyung
Mrs. H. H. Underwood . . . Chosen

Christian College, Seoul.

Mrs. F. S. Miller . . . Chungju
Rev. A. D. Clark . . . Chungju
Mrs. J. Y. Crothers . . . Andong
Rev. E. Adams . . . Taiku

No street address needed for any of the above.

昭和十二年七月十五日 印刷
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清州錦町一九五番地

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清州錦町一九五番地

發行所 郭安全家



Summary Mission Report

1938



Summary Mission Report

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Summary Mission Report

of the work of the Chosen Mission
for the year 1937-38, June to May

To discover, evaluate, and correlate certain interesting facts and so present them as to constitute a summary of the work of the Chosen Mission for the year ending in May, 1938, is the purpose of the writer. The need for brevity constitutes a serious handicap when one is writing of the work of one of the largest missions under our Board, but we hope to give what may be called a general view which shall be at one and the same time accurate, comprehensive, and informing without being too detailed and tedious. Believing that the all-seeing eye of the Heavenly Father keeps constantly in view the place of our labours; beholds with tender regard the labourers themselves; follows with deep concern and sympathy the activities carried on; shares every problem of the work; and delights in every accomplishment and future prospect, we shall attempt to report upon these things.

Our Parish

Chosen is a small field of about 85,000 square miles and a population of some 22,000,000, and our Mission is responsible for about

half of it. With the closing of our Sinpin Station in Manchuria, our stations were reduced to eight, all in Chosen; three in the northern, two in the central, and three in the southern part. Seoul and Pyengyang are the oldest and largest stations and contain all the union institutions; Kangkei and Andong are the youngest stations, and though each is more than 28 years old, still offer some of the physical hardships and thrilling experiences of pioneering days. Kangkei heard the whistle of a locomotive for the first time during the past year. The other four stations, Syunchun, Chairyung, Chungju and Taiku, make up the total of eight. This is our parish.

Our Personnel

The number of missionaries that make up the membership of these stations is 128. This is the smallest number since 1916, and is 34 less than the largest number (162) reported in 1925. Last year no less than 29 of these were on furlough, leaving a force of only 99 to carry all the work of the Mission. Death, resignation, and retirement also took their toll during the year. Rev. F. S. Miller died after 45 years of service, much of which had been given in Chungju Station which he established in 1905 and in which he died. Rev. and Mrs. N. C.

Whittemore, another pioneer family, were forced to resign because of the ill health of Mrs. Whittemore. Likewise, Dr. and Mrs. Ludlow were compelled to retire and leave the field after only 77 years of service in medical work because of Dr. Ludlow's illness. We record these losses with deep regret, but we are grateful for the many years of splendid service God vouchsafed to these workers.

To compensate for these losses we received but one new missionary, Rev. Otto De Camp. In fact, so few have been our new recruits in recent years that, at present, we have but three non-voting, junior missionaries in the whole Mission. One of our largest stations, Pyongyang, reported that the only man missionary sent to that station for evangelistic work in the past 20 years came out 10 years ago. Our missionaries are rapidly getting both aged and scarce.

Our children, whether on or off the field, are, also, an important part of our personnel - a more important part than we sometimes realize. There are now 201 children 16 years of age or over. Of these, 25 are already regularly appointed missionaries, located in 7 different countries, of whom 14 are right here in Chosen, the land of their birth. If we add to this number the 14 ordained ministers in America,

those now studying in Seminaries and Bible Institutes, and the wives of pastors, the number will be 48, or 24% of the total. This is a record of which we are justly proud.

Much of the credit for this splendid record is due to the two Schools for foreign children; one in Seoul, and one in Pyengyang. Something like a thousand children have studied in these schools in the past 25 years. The Seoul School had 84 pupils last year, including representatives from 8 different countries, while the Pyengyang school had 108 pupils; 51 from China, 11 from Manchuria, 2 from Japan, and the rest from Chosen. These schools serve the Orient, and their graduates serve the world.

This section would hardly be complete without a word concerning our national workers. Though they are not strictly a part of the mission personnel, they are an inseparable and indispensable part of our working force. The most recent statistics give a total of 1,998 such workers, of whom 324 are ordained ministers. By virtue of their numbers, they have, for years past, done most of the work and controlled the official organs and courts of the church in Chosen.

These then, both missionaries and nationals, are the labourers upon whom God looks down

in great love, as they suffer for Him, work in His vineyard, trust His promises, and rely on His power.

Our program of Activities

The program of activities carried on by this working force are church, school, hospital, social service, agricultural, and literary work, and all done with an evangelistic emphasis. Some of this work is solely the responsibility of our mission and some of it is union work.

Although most missionaries have an assignment to work in some local church, the major part of the work of a strictly evangelistic worker is with the churches in the country districts; itinerating, holding Bible classes, preaching to the unsaved, organizing new groups, etc. Such work has been carried on about as usual during the year, though in some cases, either because missionaries were unable to meet certain requirements of the officials, or because visits of missionaries made difficulties for the churches, visits were discontinued temporarily. All reports show, however, that in church attendance, zeal for Bible study, organization of new groups, influx of new believers, and even in the construction of new buildings the past year was a successful one. Reporting of the past year's statistics, the

statistician says, "All our stations show a gain in the average attendance at the principal service. For the fourth consecutive year a gain is shown in the total communicants, five out of eight of the stations sharing in this gain. The total gain for the whole mission was 2,022. For the first time the contributions from the churches connected with our mission alone totaled more than ¥ 1,000,000, showing a gain of 88% over the year 1932."

In the field of secular education, conditions were not normal during the past year because the mission was in the process of withdrawing from secular education as per its policy determined in 1936. Never-the-less, our four girls' and our four boys' schools of middle grade ran all or part of the year. In Pyongyang, no students were received in the entering class of either the boys or girls school in Mar. 1937. Thus, the enrolment was greatly reduced, but they ran until Mar. 1938, at which time both were closed. The government took over the pupils in each case, and is using the property of the boys' school temporarily until it can provide other quarters in a year or so.

The other six schools all took in new pupils, though it was not the mission's wish that this be done in five of them. Until Mar. 1939, these schools will continue to run under the

joint auspices of mission and other national groups as provided by their constitutions, after which time the mission will withdraw from all except the girls' school in Seoul which will continue another year. The future of the schools and the disposition of the property will, in each case, be determined by the special conditions relating thereto.

In both Kangkei and Chungju, serious property problems have been created by the taking over of church schools by non-christian bodies who refuse to vacate the buildings which belong to our mission. In Andong, the church primary school was completely closed.

The strictly religious, or Biblical, education has so far fared better, though how long they can escape the fate that has befallen the other schools only time can tell. Large Bible institutes and normal training schools were held in all the stations of the mission with attendance ranging all the way from 200 to 2,000, and Bible conferences were held in all country districts and in many individual churches. In the Bible institutes, alone, an increase in attendance of 324 men and 176 women was reported. If conditions permit, we hope in the future to put even more emphasis on this type of education, now that we cannot carry on secular education any longer.

The Women's Biblical Seminary in Pyengyang is the capstone of our work for women and may serve as a typical example of the work done in other institutes. Here we find an ideal combination of theory and practice. During their three years of study, the pupils engage in hospital visitation, street chapel preaching, holding noonday meetings in factories, conducting Bible clubs, Sunday School teaching, and many other tasks in and near the city.

In spite of the fact that four of our six mission hospitals were without any foreign doctor during the past year, all of them show increases in income and in the number of patients treated. Two of these hospitals have not had any foreign doctor in charge for some years; the other two have doctors who were on furlough. When, or whether, we shall ever be able again to staff all these hospitals we do not know, but we do know that it is exceedingly difficult for lay missionaries to supervise the work in them. Such supervision, however good, is not satisfactory, and besides it detracts from the work that such missionaries should be doing in the fields for which they were prepared. Either more mission doctors or fewer hospitals will probably be the way out in the long run.

Social welfare activities of many kinds are finding an increasing place in the mission

program. Almost every station reports some such work, though most of it is done in the two large cities of Seoul and Pyengyang. This work includes temperance; tuberculosis stamp sales; work for blind, deaf, and dumb; baby clinics; work in factories and with employed girls; and visitation in cafes and restuarants and even brothels; to say nothing of the share our mission has in the work for beggar boys, fallen girls and travellers carried on under the auspices of the Salvation Army.

After nine years of effort, a great victory was won for temperance in Chosen when on April 1, 1938, the law prohibiting the sale of both liquor and tobacco to minors, which has been in force in Japan proper for some years past, was made to apply to Chosen also.

The value of the work among labouring classes, especially women is clearly revealed in a year-old project in Seoul in work with bus and street-car girls. This work is done by a Korean woman under the supervision of and with the assistance of some of the missionary ladies of the station. Some twenty such girls meet regularly once or twice a week in a missionary home where they study Bible and English and sewing, and sing and play and pray together. Already 12 of these girls are attending church regularly, and they have asked

for an English Bible class teacher for them.

Work for blind, deaf, and dumb is done both in Seoul and Pyengyang. In Seoul it is strictly evangelistic and confined to the blind among whom a blind evangelist preaches and teaches holding a Sunday morning service at the Central Presbyterian church at which the average attendance is about 20 and the enrolment twice as much. In Pyengyang a blind-oral school has been developed during the past year, wholly under Korean auspices and largely self-supporting. A campaign for a ₩ 5,000 building has yielded about ₩3,000. Endowment funds for current expenses are also being sought; about ₩10 or 15 is required per pupil.

Although the first days of wild enthusiasm for the rural work and the agricultural program are over, there is still need and opportunity for practical efforts along well-defined lines in this field. Some of our younger missionaries are giving considerable time to the Morning Calm products plant and a demonstration dairy; to the publication of the "Farmers' Life" magazine; to animal husbandry; and to plant and tree culture. All these enterprises serve to supply demonstrations, inspiration, and information to the whole country. Particularly, at this time of national emergency, it is desirable that the Koreans be taught methods of canning and

drying that will preserve for use fruits and vegetables that would otherwise be wasted.

Many of our missionaries are active in the work of producing and distributing Christian literature. Such books as "Principles of Religious Education"; "Essential Facts about Jesus Christ"; and "The Constitution of the Korean Presbyterian Church" (all in Korean) were published during the year in issues of from 1,000 to 2,000. No less than 11 other books await publication. Furthermore, our Mission supplies both the editors and business managers of some of the magazines published in Korea and much of the material printed in them.

Language study is assuming a larger and larger place in the life of all missionaries, both new and old. This country has become bilingual to such a degree that it is imperative that all new missionaries become proficient in both Japanese and Korean, and that as many of the missionaries on the field as can possibly do so learn Japanese to the best of their ability. Looking to this end, our only new missionary to come out during the year was stopped in Japan for a year of study in the language school in Tokyo before coming to Chosen to reside. Likewise, many of our station conduct language classes (both Korean and Japanese) and many individual missionaries are studying

Japanese with a private teacher. The mission is conscious of this great need and is doing much to meet it, but more needs to be done.

Since some of our missionaries devote nearly all their time to the work of union enterprises in which our mission co-operates, and still more give some time to such institutions, brief reports of this work are required here. For convenience sake we shall make the conventional division of evangelistic, educational, medical, and literary work.

Strictly speaking, all our evangelistic work is union in-as-much-as there is but one Presbyterian church in Korea in and under which the Northern Presbyterian, Southern Presbyterian, the Australian Presbyterian, and the United Church of Canada missionaries work. To report the work of the whole Korean Church is beyond our scope, but mention should be made of some of the work, and especially the changes, of enterprises and organs of the Korean General Assembly. The Presbyterian Board of Christian Training continues to function, and, among other things, published the "Childs' Life" magazine, supervises the Bible Correspondence Course; and the "Christian Herald"; and conducts Daily Vacation Bible Schools. Each of the magazines had a subscription list of about 4,000; the Bible Course

enrolls about 10,000 pupils, and boasts some 800 graduates; while there were 880 Vacation Bible schools held by 4,364 teachers for 64,146 pupils.

Both the Korea Sunday School Association and the Christian Endeavour National Union were temporarily disbanded during the year. When and under what conditions they can resume their organization and activities we do not know.

In union education, our mission co-operates in four institutions, viz., Union Christian College and the Theological Seminary in Pyengyang, and Chosen Christian College and Severance Union Medical College in Seoul. The first of these was closed in Mar. 1938, and the other three carried on only under the greatest of difficulties during the past year.

In accordance with the action taken previously, no entering class was received in the Union Christian College in Mar. 1937. The request of the "Founder" that the school be closed, presented Sept. 2, 1937 was granted Mar. 19, 1938 and the college came to an end Mar. 31, 1938, when 11 pupils in the literary, and 21 pupils in the agricultural department were graduated. Most of the remaining pupils were transferred by the government to other schools. All the land, buildings, and equipment reverted

to our Mission which had provided them. Our mission likewise bore the heavy expense incurred in closing. The college had rendered outstanding service to Chosen for 32 years. Nothing but absolutely impossible conditions under which to operate could have caused the abandonment of so valuable an enterprise. We are grateful to God for the opportunity that was ours for so long and for the abiding fruitage of those years, and we trust that He may make this great sacrifice work out, in the long run, for His glory and the advance of His cause in this land.

The past year, has been, perhaps, the most difficult year in the history of the Chosen Christian College. With the vice-president, dean, heads of all departments, and nine members of the regular teaching force under detention by the police a good part of the time and later forced to resign, it has been all but impossible to maintain the regular teaching schedule. Never-the-less, the college did carry on with considerable success. Mr. J. T. Underwood passed away during the year and bequeathed to the college \$50,000, bringing his total gifts to the school founded by his brother, the late H. G. Underwood, up to \$400,000. Miss Norton, of Norwich, Conn., also left the college \$15,000. some smaller, but none-the-less welcome, gifts

have been received from Koreans, mostly for scholarships.

After graduating 103 pupils in Mar. 1938, bringing the total number of graduate to above 800, and receiving an entering class of 170, selected from 369 applicants, the roll stood at 475, eighty per cent of whom are Christians, about equally divided between Presbyterians and Methodists.

Even the Theological Seminary has not been without serious problems, but God wonderfully blessed it this past year. Forty men were graduated in Mar. 1938, and the new term began in April with 191 in attendance, 92 of them in the first year. Death, retirement, and furloughs have made many changes in the faculty, and still other changes are pending.

The medical work, both in Seoul and Pyongyang, is union. These two hospitals serve more patients than all six of our mission hospitals combined. An extract from the report of Severance Union Hospital reads thus: "The year has been a difficult one. The peculiar times in which we are living in Chosen keep everyone on tension; the swing away from western ideals and the inability to import necessary drugs make it difficult to do satisfactory work; and the growing spirit of nationalism and self-sufficiency of the Koreans, all combine

to create a spirit of unrest. But, despite these acknowledged difficulties, distinct progress has been made both in services rendered and in the improvement of the plant. In the medical college, there are now 192 pupils enrolled, and in the nurses training school there are 146 pupils. During the year, the hospital served 2,921 new cases a total of 40,775 days in the inpatient department, of which 15% was free service. The out-patient department served 23,955 new cases on an average of about 4 days each, with a free service of 12%. Of a total budget of ¥ 352,000, local sources produced ¥ 293,391. At present, our mission has but one medical doctor, two dentists, and three nurses on the staff."

The year's work in the hospital in Pyengyang has been marked by fewer difficulties and equal success. Surely the Great Physician looks upon all this work with tender, approving eyes.

Our mission has a large share in the work of the Christian Literature Society of Chosen, even supplying the Acting-Administrative Secretary at the present time. A report for 11 months reveals a total of 2,073,485 copies of new and old titles, comprising \$ 7,856,355 pages produced during the year. The "Korea Mission Field," whose editor-in-chief and assistant

editor are both members of our mission, put out 13,000 copied this last year. The closely related-British and Foreign Bible Society also serves the whole of Korea. The past year saw the final revision of both the Old and New Testaments completed on Sept. 22, 1937— a notable event. In the distribution of Scriptures there was an increase of 10,373 over the previous year, the total number of volumes circulated reaching 872,821.

It may be interesting and informing to indicate at this point that our mission's financial outlay for all the work reported above was ¥ 547, 828.56, of which, in round numbers, ¥ 400, 000 was for the maintainance of the missionaries, and ¥ 100,000 for the support of the work.

Something of the problems that are present and of the prospects for the future has emerged in what has been written. Both the problems and the prospects are in God's hands. He will see us through and lead us on. Both we and the work are His, and He and His grace are sufficient for us and it. If God be for us, who can be against us?

Our closing words are to be Scripture; words which seem very apt to describe the work of a great mission. "Now there are diverse gifts, but the same spirit; diversities of administrations, and the same Lord; diversities of

workings, but the same God, who worketh all things in all. But now they are many members, but one body. Ye are the body of Christ, and severally members thereof."

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平壤府景昌里八三番地





The Salvation Army in Korea.

The Salvation Army is actively engaged in helping the people of this country in a practical manner. Whether it be the *Homeless*, or the *Hungry*, or otherwise unfortunately placed people, if you will study this pamphlet it will be seen at a glance how the Salvation Army is helping them.

It is self-evident that the effort to maintain this work involves a great financial burden. Will you help us ?

All contributions and requests for further information regarding Salvation Army work should be sent to :—

Colonel Joseph Barr,
Territorial Commander,
The Salvation Army Headquarters,
Inside West Gate,
SEOUL, KOREA.

THE SALVATION ARMY IN KOREA

WINTER RELIEF.

In addition to those whose cases are brought to the notice of the trained investigators of the Salvation Army, each winter those who are most severely affected are sought out, and some measure of relief and comfort provided.

This past winter more than 10,000 meals, apart from other more or less substantial help have been provided through the agency of the Salvation Army.



DISTRIBUTION OF RICE.

GENERAL EDWARD J. HIGGINS
International Headquarters
101 Queen Victoria St.
London. E. C.



TELEGRAPHIC ADDRESS
"Salvation Seoul"
Phone, Kokamon 830
Read 'The War Cry'.

THE SALVATION ARMY

William Booth, Founder

TERRITORIAL HEADQUARTERS
INSIDE WEST GATE,
SEOUL, KOREA.

THE OFFICE OF THE TERRITORIAL COMMANDER.

COLONEL JOSEPH BARR
Territorial Commander

朝鮮京城府西大門町一丁目
救世軍朝鮮本營
司令官正領朴駿燮

APRIL 1931.

My dear Friend :-

In making our Annual Self Denial Appeal for Funds with which to carry forward our work in this and other lands, we once more lay before you our needs and seek your kindly and practical help.

In former years you have generously contributed to this fund and we dare to think that our work still commends itself to you. We certainly never needed your help more than at the present. Increased responsibilities financially, gives us cause for anxious thought, and constrains us to turn to our friends with increased hopes and expectations.

Poverty and helplessness are continually knocking at our door, in the forms of the sick, the aged, and the homeless. The hunger are fed and the homeless boy or girl is housed and trained for useful citizenship in ever increasing numbers.

Our objective Yen 15.000.00 represents a mere tithe of our needs, but it also represents the limit of our faith.

May we again be favoured with your help.

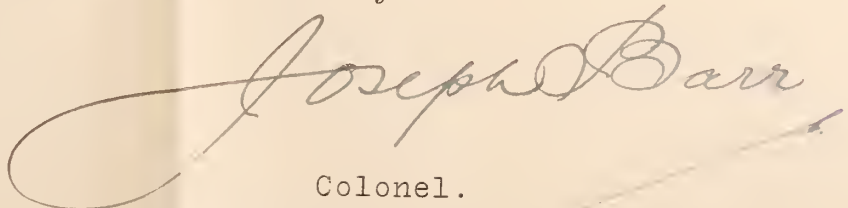
Our representatives will be pleased to call on you or cheques can be sent to the writer addressed.

'The Salvation Army Headquarters'
Inside West Gate.
Seoul'.

Thanking you in anticipation.

Believe me to be.

Yours sincerely.


Colonel.



THE SALVATION ARMY IN KOREA



GIRLS' HOME.

In the Salvation Army Girls' Home, at Seoul, Korea, are 26 of the happiest youngsters to be found anywhere! Nearly all were taken from circumstances of neglect and misery, almost beyond description. All are occupied in school or workroom, with ample provision for healthy recreation, that they too might have a chance in the world. Will you not make the continuation of this work more possible by sending a contribution?

THE SALVATION ARMY IN KOREA

ONE HAPPY FAMILY !

Could any company of girls look happier or more contented ?

To maintain this Home costs the Salvation Army Yen 10,000 per annum. Surely such results are well worth this expenditure ?

Will You Help ?



GIRLS' HOME GROUP.

THE SALVATION ARMY IN KOREA

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TRAINING COLLEGE.

In the Salvation Army Training College, men and women receive ten months intensive training. This is followed by a further four years correspondence course of lessons while they are engaged in practical service on the Field.

THE SALVATION ARMY IN KOREA



TERRITORIAL HEADQUARTERS.

The Territorial Headquarters of the Salvation Army in Korea, which is situated in Seoul the capital, inside the West Gate, may be aptly termed the nerve centre of all the varied activities carried on by the Salvation Army throughout the Peninsula. Here all the work is co-ordinated to ensure that there shall be no overlapping of effort and that all work shall be done with the minimum of expense, in the most efficient and practical manner.

That the need for the continued efforts of the Salvation Army exists in Korea no one can doubt. In fact the possibilities for practical service that the Salvation Army can render to the community are only limited by lack of funds.

1939

KOREA KWIZ

E. WADE KOONS

How to Use This Material

The twenty-five questions and answers given here, together with their accompanying notes, may be used in many ways. Only a few can be suggested here. Others can readily be worked out by study groups or leaders.

1. Copy ten or fifteen of the "general information" questions, but not the answers, on slips of paper, and distribute as "ice-breakers" at the beginning of a study class or course. Allow not more than two minutes to check the correct answer. Read the correct answers, asking those who were right to raise their hands. This is not to display anyone's knowledge or ignorance, but to serve as a gauge of the amount of general information the group has to begin with.

2. At the end of a period of study on Chosen, or the Far East in general, use the questions as a quiz, in the same rapid fashion. This time, a fair degree of knowledge should be expected.

3. In a study group, church school class, or other section, let each member take one or more of the questions and its accompanying note, making this the starting point from which to work up a three- or four-minute talk at a later meeting on the phase of Korean life indicated. For instance, 1-3 form a good beginning for a report on the geography and physical characteristics of the country; 8, medical missions; 10, history of Presbyterian mission work, etc. An encyclopedia, an atlas, a copy of the Annual Report of the Board of Foreign Missions, and one or two basic books on Chosen (borrowed from the Foreign Missions Library, 156 Fifth Avenue, New York, borrower paying postage both ways) will supply most of the necessary materials.

4. As a part of a social program, use the questions and answers as the basis of a relay race. Divide the group into two teams, half of each team being players, half judges. There must be a Chief

Judge besides. Each judge has a card bearing a number between 1-25, big enough to be seen easily. On the back of the card, the correct answer to the question of that number is written. Each judge has also on a folded slip of paper the question plainly numbered, to which his card has the answer. The teams line up at opposite ends of the room, players against the wall, judges facing them a little distance away. At a given signal each player runs and gets a question from a judge, runs back to his place by the wall, decides upon the correct answer, runs and tells his judge. If it is correct, he raises his hand. The Chief Judge watches carefully, and declares the winning team as soon as all of either have given a correct answer. In case of a tie, it is run off by giving the winners questions they have not had, and having them play it off again.

KOREA KWIZ

E. Wade Koons



1. Chosen is the name of:
 - a) An island in the South Pacific
 - b) A new kind of medicine for colds
 - c) A peninsula on the East Coast of Asia
 - d) A hilly country in India
 - e) A South American tribe

2. To reach Chosen from the U. S. A. by the most direct route, steamer and train, takes:
 - a) 3 weeks
 - b) 2 months
 - c) 6 days
 - d) One year
 - e) 12 days

3. When it is Wednesday noon in New York, in Chosen it is:
 - a) The same
 - b) Midnight of Wednesday
 - c) Midnight of Tuesday
 - d) 2 A.M. Thursday
 - e) 6 A.M. Thursday

4. The name of Chosen before it became part of the Japanese Empire in 1910 was:
 - a) The Dark and Bloody Ground
 - b) Korea
 - c) The Valley of Ten Thousand Smokes
 - d) The Sunrise Kingdom
 - e) The Land of the Sky-blue Water

5. Racially the Koreans are:
- Caucasians
 - Mongolians
 - The Ten Lost Tribes of Israel
 - The same stock as the American Indians
 - The people of Atlantis
6. The basis of Korean diet is:
- Wheat bread
 - Corn flakes
 - Rice
 - Potatoes
 - Vermicelli
7. To keep warm in winter, the Koreans:
- Have steam heat
 - Build a fire in the kitchen and let the hot air and smoke go under the hollow stone floor
 - Use coal stoves
 - Have a charcoal fire in each room
 - Put on extra clothes and go into cold storage
8. Leprosy, which has about twenty thousand victims in Korea, is:
- Incurable
 - Curable by eating soup made of human liver
 - Curable by proper living only
 - Only an imaginary disease
 - Curable in early stages with suitable hygienic conditions, a liberal diet, and use of chalmogra oil and its derivatives
9. Chosen is a little larger than:
- Oregon — 96,699 sq. mi.
 - Idaho — 83,888 sq. mi.
 - The British Isles — 94,278 sq. mi.
 - Yugoslavia — 95,551 sq. mi.
 - Finland — 134,557 sq. mi.
10. From 1903 to 1935 the number of church members in the Protestant churches of Chosen:
- Doubled
 - Increased three times
 - Increased five times

- d) Increased seven times
 - e) Increased seventy times
11. The British and Foreign Bible Society reports that in its first 100 years in distribution of Bibles and portions of the Bible, Korea stands:
- a) First
 - b) Tenth
 - c) Twenty-fifth
 - d) Fifth
 - e) Fiftieth
12. Out of the 1,262 missionaries working under the Presbyterian Board in 24 missions, the number in Korea is:
- a) 6
 - b) 106
 - c) 89
 - d) 99
 - e) 130
13. Out of the approximately 525,000 church members reported in the nine National Churches with which our Board is connected, the number in the Korean Presbyterian Church is:
- a) 54,006
 - b) 77,350
 - c) 125,225
 - d) 128,496
14. A Korean named Kitei Son was Olympic champion at Berlin in 1936 in the:
- a) Pole vault
 - b) Shot put
 - c) Standing broad jump
 - d) Marathon
 - e) High Dive
15. The national basketball champions of the Japanese Empire in 1938 were the team from:
- a) The Tokyo Imperial University
 - b) Sendai Agricultural College, Sendai, Japan
 - c) Waseda University, Tokyo, Japan
 - d) Chosen Christian College, Seoul, Chosen
 - e) The Posung Private Collge in Seoul

16. The Korean language is written in:
- Chinese hieroglyphics
 - Its own phonetic alphabet
 - Gregg shorthand system
 - Cuneiform characters
 - English letters
17. Koreans use for money:
- U. S. Currency
 - Old Chinese "cash"
 - Japanese currency (coins and paper)
 - Stones with holes bored through them
 - Mexican dollars
18. Severance Hospital in Seoul has 120 beds, and last year treated 24,593 patients and dispensary patients. The proportion of charity cases was:
- 10%
 - 20%
 - 30%
 - 40%
 - 50%
19. Two Korean friends of Severance have provided the hospital with:
- Two endowed free beds
 - A new automobile, with running expenses and maintenance for five years
 - An isolation ward for tuberculosis patients
 - Scholarships for medical students
 - A new library
20. The Korean Presbyterian Church in the fiscal year 1937-39 contributed toward its own work a total of:
- \$ 97,000
 - 156,000
 - 183,000
 - 190,000
 - 574,000
21. Dr. Ralph Felton of Drew Seminary, as a result of his personal observations in Korea in 1937 and 1938, says the contribu-

tions of the Korean Christians for their church work, compared with those of the American Christians for the same purpose, are in the ratio of:

- a) Two to one
- b) Four to one
- c) Six to one
- d) Ten to one
- e) Sixteen to one

22. The weather in Korea is:

- a) Cold all the year 'round
- b) Tropical, with banana and pineapple growing out-of-doors
- c) Six months' day and six months' night
- d) Much like that of Pennsylvania, but with more sunshine
- e) Dry as the Sahara

23. In common and middle schools, Korean boys and girls study:

- a) The Chinese Classics exclusively
- b) English text-books and their translations into Korean
- c) Manual training and farming
- d) Courses much like the usual American courses, in Japanese
- e) Greek and Hebrew

24. The national music of Korea is based on:

- a) The European major scale
- b) The Oriental pentatonic scale
- c) Swing
- d) The balalaika
- e) Drum rhythm

25. In Old Korea, the favorite out-door sport of the men and boys was:

- a) Skating
- b) Kite-flying
- c) Tug-of-war
- d) Wrestling
- e) Jiu-jitsu

ANSWERS

1. (c). Note: The population — including less than a million Japanese — is 22,899,038, which is ten million more than that of New York State — 12,588,066.
2. (e). Note: This is by fast steamer from Vancouver to Japan, across Japan by train, and by overnight boat to Fusan, Chosen. By slower steamers the trip takes as much as twenty days. The Clippers go to Honolulu and the Philippines and so are of no help for mail or passengers to Chosen.
3. (d). Note: See any good globe for the date line which runs north and south through the Pacific, bending in places to avoid the inhabited islands. The daughter of an American missionary who was born in Korea on the 26th of September has her name in the family Bible in California as being born on September 25th, because "the cable reached us on the 25th."
4. (b). Note: "Korea" was the name by which Western nations knew this little country, but was not used by the people themselves. "Chosen" was the name up to 1895, then "Tai Han" was used while the country was an independent Empire. After annexation "Chosen" was again used.
5. (b). Note: Anthropologists hold that the Koreans are descended from the Tungus of Central Asia. They are definitely not Chinese or Japanese. There is some truth in (d).
6. (c). Note: Many of the poorer farmers sell their rice and buy millet either raised in Korea or imported from Manchuria. In the far north where it is difficult to grow rice, the people live on corn or potatoes, but it is safe to say that three Koreans out of four live on rice.
7. (b). Note: The Japanese use (d) in Japan proper, but in Korea practically every house has at least one room Korean style like (b). The Chinese have a bed built of bricks which is heated in the same way as (b), and as far as possible live on that during the winter and the rest of the time practice (e).

8. (e). Note: Even today some Koreans believe that (b) is a cure, and children have been kidnapped and killed by lepers for this purpose. About one-third of the twenty thousand known lepers in Korea are being cared for in leper hospitals — part of them managed by the government and part by missionaries, with help from the American Mission to Lepers. Our Presbyterian hospital at Taiku, with seven hundred inmates, sends out each year fifty or sixty who are cured — the doctors carefully say with “arrested symptoms.”
9. (b). Note: Only about 30% of the 85,228 sq. mi. is fit for farming.
10. (e).
11. (d). Note: Among the one thousand languages into which the Bible has been translated, the actual order is as follows: Chinese, 170 million copies; English, 130 million copies; third, German; fourth, French; fifth, Korean, 17 million. “Portion” describes any book of the Bible which is printed separately for distribution. Usually such Portion consists of one of the larger books like the Psalms, a Gospel or the Acts. A single edition of one million copies of the Gospel of Mark was printed in the Korean language some years ago.
12. (e). Note: In 1926 there were 157 Presbyterian missionaries in Chosen. The drop is not because of lessened opportunity, for there are more calls than a missionary can keep up with. It’s not for lack of well-qualified volunteers who want to become missionaries, for more young people are asking to go than can be sent. It’s because we Christians at home need to remember what some of us have been forgetting — that we’re part of the world, and must share our privileges with others.
13. (c). Note: If you like statistics, you’ll find these and other figures on the statistical sheet in the Annual Report of The Board of Foreign Missions. Your pastor has a copy. You’ll find what the nine churches are that have grown into independent national existence from foreign mission work.

14. (d). Note: Being a Japanese subject he ran of course, as a member of the Japanese team, but all his training was done in Chosen. His time — 2 hrs., 29 min., 19.2 sec. — was the best ever made in the Olympics, more than two minutes less than the previous record.
15. (e). Note: The Chosen Christian College was the runner-up, and the final game was 46 to 44 in favor of their rivals.
16. (b). Note: The Korean syllabary is so simple that two or three hours of hard work are enough to master it for ordinary reading. The fact that the missionaries from the first printed the Bible in this Korean native script has not only made the Bible accessible to practically anyone in the country who really wants to read it but has led to the wide use of the native script so that many original books, besides magazines and daily newspapers, are now printed in it.
17. (c). Note: One U. S. dollar is now worth almost 4 Japanese yen. (b) was true fifty years ago. The early missionaries had money-chests that would each hold over a bushel of the small round coins, and \$25.00 bought a man-load of it. The Japanese unit is the yen, divided into 100 sen. Coins are 1, 5, 10, and 50 sen values. Thirty-five years ago (e) was true, for any large sums, outside the few large cities.
18. (c). Note: Charity case means a free bed, free food, free treatment, free operation if necessary, and very often a free suit of clothes and a ticket home when the patient leaves the hospital. The Readers' Digest of March, 1939 — page 124 — says that in the U. S. A. "in approved hospitals about 40 per cent of the beds are occupied by charity patients." Severance has almost no endowment, and only a tiny income from mission boards.
19. (b). Note: The two free beds were endowed, one by a Japanese and one by a Korean, and the free automobile is the correct answer. The American automobile is not one of the "three lowest priced cars." (d) and (e) represent needs that we hope will be met in due time. The ward was built several years ago, largely by Korean subscriptions.

20. (e). Compare Question 13. Note: The Koreans build their own churches, maintain their own church schools, pay their own pastors and the Bible women who do pastoral work where the men cannot go, and maintain also foreign missionaries in China working among the Chinese and a large number of home missionaries in other parts of their own country.
21. (c). Note: Possibly Dr. Felton should have included a large number of people who while they have not yet come into full membership of the church are enrolled as new believers and give liberally for church work, but even if these were included the ratio would not be less than ten to one.
22. (d).
23. (d). Note: (a) was true up to 1885, and later in many parts of the country. (b) was the way the missionaries begin their schools. (c) Special schools teach these branches, and do very well with them. (d) prepares for college and professional work in eleven years. (e) These are taught in the Theological Seminary, to more advanced students.
24. (b). (a) is fast becoming the popular music. Hymns, popular songs, military marches are all based on this.
25. (b). (a) was unknown till the missionaries introduced it, but now the Koreans hold most of the skating speed-championships of Japan. (b). This was a real art. Kites fought each other in the air, and the victor could claim the kite of the loser. (c). Whole villages shared in this, the men and boys pulling all day, and the women and girls encouraging them. (d). Village champions contended against one another in big tournaments, the winner usually receiving a bull as his prize. (e). This is the Japanese art, similar to wrestling, and Korean students are fast becoming proficient at it.

Something About Chosen

Presbyterian Mission work was begun in Chosen in 1884. Many of the first generation of missionaries are still living and active, though retired, although the second and even the third generation of missionary families and grandchildren of early Korean Christians are now in service. The first Protestant missionary, Dr. Horace N. Allen, came as the physician to the American legation, and would not have been allowed to come on any other terms. Even the next year, when the first evangelistic missionaries came, there still was a notice-board on the street in Seoul bearing a government edict against Christianity.

In the fifty-five years since Dr. Allen's arrival, not only has the work of the Missions continued and grown, but two great independent Korean churches — the Presbyterian and the Methodist — have developed. The Presbyterian Mission carries on work centering in eight stations in Chosen proper, with assistance given to Korean Christian workers in Sinpin Station, in Manchukuo, which is officially a part of the Chosen Mission although no missionaries have lived there for several years.

The Presbyterian Church of Chosen (an independent national church) has a communicant membership of 133,000, with a Sunday school enrollment of over 404,000. There are more than 1,200 churches, and over 1,700 organized groups which are not yet formed into churches. There are not nearly enough ordained pastors to serve all of them, and that is one reason why Korean Christians have had to make themselves responsible for constant evangelistic work among their friends, for regular Bible study, attendance at conferences, for Sunday school work and leadership training courses. Last year there were large Bible institutes and training classes held in all the stations, with attendance ranging

from 200 to 2,000. More than 10,000 people are following correspondence courses in Bible study. Last year there were 880 vacation Bible schools. The Koreans are among the poorest of poor people, yet last year they contributed over one million yen to the work of the churches, a gain of 88% over the year 1932.

Literary work — writing, translating, editing — and the selling and distribution of Christian literature are an important part of the work of the missionaries and Korean Christians. The Christian Literature Society is a union project, shared by Presbyterians and Methodists.

Mission hospitals are carried on in all eight stations, but in two — Seoul, the capital, and Pyengyang, a large northern city — this is union work with the Methodist and other groups. Chai-ryung and Kangkei have no missionary doctor; Korean physicians carry on the hospital work. Down in Taiku, the southernmost station, is the large Leper Hospital, where many patients are cured — or, as the doctors carefully say, brought to a point where their disease is in the arrested state; where healthy children of leper parents are cared for; where farming and gardening are an important part of the work of the hospital; and where the strong and vigorous Christian life of the community sooner or later wins almost all those who come there to live. This work is carried on in co-operation with the American Mission to Lepers.

Owing to present political conditions in Chosen, the Mission voted several years ago to withdraw gradually from general education. Some of the schools were closed in 1938, the government assuming responsibility for carrying them on in some instances; in others, Korean groups have undertaken to carry them on. At present, the girls' school in Seoul is the only one with a missionary principal, and she is continuing until a properly-qualified local successor can be found.

Social welfare work in the Mission includes many forms of activity. Among them are temperance work; tuberculosis education (with sales of stamps, as we have in this country); work for deaf-mutes and the blind; baby clinics; work in factories and with employed girls in other lines; rescue and rehabilitation work

among girls and women. The Mission shares in work for beggar boys, and in the Travelers' Aid work maintained at the port of Fusan by the Salvation Army.

Times are hard in Chosen at present, though not in the usual sense of involving financial difficulties, for Chosen has always been poor. The "hard times" arise rather out of the intensely nationalistic spirit in the Japanese Empire, and official insistence that everyone must conform to the ideals and standards of the central government. "Dangerous thought" must be done away with. A good deal of what Christians hold most dear is "dangerous thought" in a country at war. Korean Christians have suffered and are suffering for their faith. Yet even in these years of difficulty, church membership, church contributions, and evangelistic power all have increased. Christians in the United States may well learn all they can of the way in which the Cause of Christ is growing and spreading in Chosen.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 Fifth Avenue, New York, N. Y.

EWHA COLLEGE

Sinchon, Seoul, Korea

1910-1933



THE DEDICATION

of

PFEIFFER HALL

CASE HALL

EMERSON HALL

THOMAS GYMNASIUM

May 31, 1933

EWHA, the Woman's Christian College of Korea, the only college for women in a country of twenty million people, was founded in 1910 by Miss Lulu E. Frey and maintained by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

In 1925 the Woman's Missionary Council of the Methodist Episcopal Church, South, joined in the work, and in 1929 the Woman's Missionary Society of the United Church of Canada began co-operation.

The Ewha Kindergarten Training School was opened in 1914 and is closely affiliated with the college. Both schools enjoy government recognition. In March, 1935, they moved into the new buildings at Sinchon, which offer adequate facilities for developing and carrying on the work.

Present statistics show :

Students	Graduates
College .....225	College .....224
Kindergarten Training School <u>48</u>	Kindergarten Training School <u>262</u>
Total .....273	Total.....486
Staff .....62	

PROGRAM

Chairman, President Alice R. Appenzeller, M. A.

- Hymn Congregation
- | | |
|--|--|
| O for a thousand tongues to sing | Jesus! The name that charms our fears, |
| My great Redeemer's praise | That bids our sorrows cease; |
| The glories of my God and King, | 'Tis music in the sinner's ears, |
| The triumphs of His grace! | 'Tis life, and health, and peace. |
| My gracious Master and my God | He breaks the power of canceled sin, |
| Assist me to proclaim, | He sets the prisoner free; |
| To spread through all the earth abroad | His blood can make the foulest clean, |
| The honors of Thy name. | His blood availed for me. |
- Invocation The Reverend Tai Young Ham
Pastor of Yundong Presbyterian Church
- Kimi ga yo, Congregation
- Address of Welcome The Chairman
- The Ritual of Dedication of the Buildings, Pfeiffer Hall, Case Hall,
Emerson Hall and Thomas Gymnasium.... The Rev. J. S. Ryang, D.D.
General Superintendent of the Korean Methodist Church
- Building and Financial Report..... Capt. M. L. Swinehart.
Superintendent of Construction
- Remarks by the Architect..... William Merrell Vories, LL. D.
- Historical Sketch of Ewha College and
Kindergarten Training School Hugh H. Cynn, LL. D.
Chairman of the Board of Managers
- Address..... The Rev. Herbert Welch, D. D., LL. D.
Bishop of the Methodist Episcopal Church
- Chorus, Praise the Lord, O My Soul Smart
The Glee Club
- Address The Hon. T. H. Yun, LL. D.
*Chairman of the Parents' Association and
of the Patrons' Association*

Messages of Congratulation

The Governor General of Chosen

The Governor of Keiki Province

The Representatives of Co-operating Mission Boards

The Woman's Foreign Missionary Society of the Methodist
Episcopal Church Miss Lulie P. Hooper,
Baltimore, Maryland, U. S. A.

The Woman's Council of the Board of Missions of the
Methodist Episcopal Church, South
Miss Hallie Buie, B. A.
Principal of Paiwha Girls Higher Common
School, Seoul, Korea

The Woman's Missionary Society of the United Church of Canada

Miss Ethel McEachern, M. A.
Principal of Yungsaing Girls Higher Common
School, Hamheung, Korea

The Representatives of Colleges

Dr. S. Yamada
President of Keijo Imperial University

Miss Anna Laura White, M. A.
President of Kwassui Women's College, Nagasaki, Japan

Horace Horton Underwood, Ph. D., L. H. D.
President of Chosen Christian College

The President of the Tong-A Daily Mr. C. W. Song

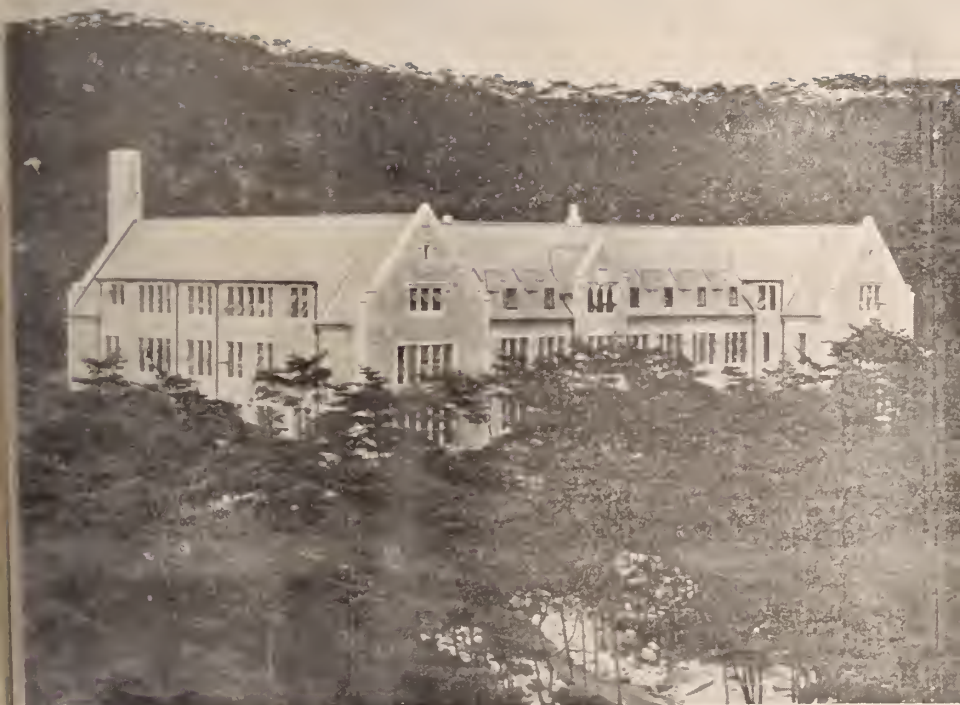
The Representative of Girls High Schools

Miss Marie E. Church
Principal of Ewha High School

Response

Helen Kiteuk Kim, Ph. D.
Vice-President of Ewha College

The College Song



PFEIFFER HALL

The gift of Mr. & Mrs. Henry Pfeiffer of New York. This building contains administration offices, classrooms, laboratories of the Home Economics Department, a library, magazine room, auditorium seating 300, lunch room, kitchens and demonstration rooms furnished in Japanese, Korean and Western style. There is a small prayer room under the stone cross in the center of the building.

This building, like all the others, is of modern, fireproof construction. The exterior is of rough native granite, trimmed with dressed stone. Fitting into pine-covered hillsides, the buildings are satisfyingly beautiful as well as substantial and practical.



EMERSON HALL

The bequest of Edwin S. Emerson of Madisonville, Ohio, in memory of his wife, Fannie S. Emerson. This beautiful auditorium, used also as a chapel, seats almost 500 people, and has excellent acoustic properties. It is a wing of Case Hall.

SPECIAL PROGRAM

In Honor of

President Alice R. Appenzeller

Professor Jeannette C. Hulbert

Professor Alice Kim Jung

Who have Served Ewha College

For Twenty Years

Chairman, The Hon. T. H. Yun, LL. D.

Opening Remarks..... The Chairman of the Parents' Association

Life History..... Mr. S. Y. Kim
Head of the Literary Department, representing the Faculty

Address Mrs. Helen Choi
representing the Alumnae Association

Presentation of Gifts Miss He Chung Chang
representing the Student Y. W. C. A.

Response

Benediction

STATEMENT OF BUILDINGS AND PROPERTY

PERSONNEL

Co-operating Committee in America

Mrs. Francis J. McConnell — Chairman

Mrs. J. M. Avann — Secretary

Miss Florence Hooper — Treasurer

Mrs. A. E. Armstrong

Rev. W. G. Cram, D. D.

Miss Sallie Lou McKinnon

Building Committee

Miss Alice R. Appenzeller, Chairman

Dr. Helen Kim, Secretary

Miss Edna M. Van Fleet

Dr. J. S. Ryang

Dr. Hugh Cynn

Dr. A. L. Becker

Miss Mary E. Young (co-opted)

Architect	...	...	...	...	...	W. M. Vories & Company
Superintendent of Construction	...	...	...	...	...	Capt. M. L. Swinehart
Asst. Superintendent of Construction	...	...	...	...	...	Mr. Y. Kang
Pfciffer Hall, Contractor	...	...	...	...	...	C. Y. Mah
Case Hall and Emerson Hall, Contractor	...	...	...	...	...	K. O. Wang
Thomas Gymnasium, Contractor	...	...	...	...	..	K. O. Wang
Dormitory, Kindergarten and English House						(under construction) C. Y. Mah

FINANCIAL STATEMENT

Pfeiffer Hall	...	...	...	...	¥ 209,520.12
Case Hall	...	...	...	...	138,138.94
Emerson Hall	...	...	...	...	37,000.00
Thomas Gymnasium	...	...	...	...	35,177.90
Architect's Fees	...	...	...	...	15,330.00
Superintendence	...	...	...	...	15,000.00
					¥ 450,166.96

¥ 450,166.96

Floor Area,

Pfeiffer Hall	...	1,366.6	Tsubo or	49,197.6	sq. ft.
Case Hall	...	885.6	" "	31,880.6	" "
Emerson Hall	...	180.0	" "	6,480.0	" "
Thomas Gymnasium	...	259.0	" "	9,344.0	" "

Total 2,691.2 Tsubo or 96,902.2 sq. ft.

Average Cost per Tsubo	...	...	¥ 172.70
" " " Cubic Foot			8½ cents
(One Tsubo equals 6 feet square.)			

Athletic Field	...	...	...	¥ 4,000.00
Grading and Drainage	...	...	...	2,647.30
Cold Water Supply, Tanks and Piping	...	...	...	6,664.00
Septic Tanks	...	...	...	3,500.00
Petty Account (2½ years)	...	...	...	9,500.00

26,311.30

Built-in and other Furniture	...	...	12,732.03
Laboratory Equipment	...	...	7,400.77
Lockers	...	...	4,000.00
Additional Telephone and Light Equipment	...	...	2,270.85

26,403.65

City Water Connection	...	...	...	10,100.00
Land	...	...	...	81,060.72

81,060.72

BUILDINGS UNDER CONSTRUCTION

Funds Available

Dormitory	...	...	...	¥ 206,206.00
Kindergarten Training School	...	...	...	31,100.00
English Practice House	...	...	...	20,700.00
Home Economics Practice House	...	...	...	5,000.00

263,006.00

Promotion, Engineering, and Travel 3%

25,711.45

TOTAL

¥ 882,760.02

With Exchange at 28½, Total in U. S. A. Dollars

\$ 251,596.68

The college takes this opportunity to thank publicly the thousands of friends, both in Korea and abroad, whose tangible gifts and devoted services are deeply appreciated.

DONORS OF \$1,000.00 OR MORE

Name and Address	Memorial to
Mrs. Philip Hayward Gray Detroit, Mich,	
Mr. and Mrs. F. C. Beckwith Lancaster, Pa.	Ruth Beckwith
First Methodist Episcopal Church Lancaster, Pa.	Rev. and Mrs. H. G. Appenzeller
Mrs. John Frisbee Keator Germantown, Pa.	John Frisbee Keator
Miss Carrie Jay Carnahan Pittsburgh, Pa.	
Mr. and Mrs. Francis B. Sayre Cambridge, Mass.	Martha Nevin Sayre
Mrs. Laura Graff Smith Blairsville, Pa.	
Miss Clara Collard Sea Cliff, L. I., N. Y.	
Mrs. Horace A. Moses Springfield, Mass.	
Mrs. B. E. Salisbury Syracuse, N. Y.	
The Childen of Mrs. C. S. Burns Lancaster, Pa.	Catherine S. Burns
Mrs. Richard Cameron Concord, Mass	
Mr. Edwin S. Emerson Madisonville, Ohio	Fannie S. Emerson
Mrs. J. W. Kinnear Pittsburgh, Pa.	
Mr. and Mrs. C. W. Poinier Oak Park, Ill.	
Miss Ruth S. Smith Springfield, Mass.	
Grace L. Cook, Bequest New York, N. Y.	
Koreans in America	



CASE HALL

Given as the Week of Prayer offering of 1932, in memory of Sarah Esther Case, Secretary of the Woman's Council of the Methodist Episcopal Church, South. This building contains excellent facilities for the study of music with classrooms, studios and 50 practice rooms. Temporary living quarters for women members of the faculty are provided on the top floor.



THOMAS GYMNASIUM

Given by the Woman's Foreign Missionary Society and named in honor of Mrs. Sallie B. Thomas, lifelong friend of the college and special secretary for Korea. Besides a standard floor this building contains the school dispensary.

BUILDING FUND, SPECIAL GIFTS

Miss Mary F. Hillman, bequest	... ..	₩ 10,166.00
Miss Ava B. Milam, for Home Economics Practice House		2,270.00
Mr. Y. Kang	... ..	312.00
Mrs. C. I. McLaren, for Dormitory	... ..	200.00
Miss Helen Finch	... ..	393.00
Miss Florence Weir Gibson	... ..	328.00
Korean Friends	... ..	100.00
American Faculty	... ..	1,835.00
Mrs. Frank Brockman	... ..	233.00
Alumnae Association, for Home Economics Practice House		4,228.00
Rev. and Mrs. J. S. Wadsworth, D. D.	... ..	172.00
Total	... ..	20,237.00

ENDOWMENT FUND

Ewha Sunday Collections	... ..	₩ 801.85
Student Concert Tour	... ..	404.25
Student Y. W. C. A.	... ..	910.72
Korean Faculty	... ..	1,000.00
Parents' Association	... ..	1,350.45
Patrons' Association	... ..	2,356.90
Total	... ..	₩ 6,824.17
Mr. and Mrs. Pfeiffer	... ..	\$ 50,000.00

BUILDINGS UNDER CONSTRUCTION

Dormitory: three units under one roof, but having a common kitchen, each unit planned for 50 girls. The first two units were give by Mrs. Pfeiffer and the Woman's Foreign Missionary Society; the third is the gift of the United Church of Canada.

Kindergarten: from the Children's Thank Offering of the Woman's Foreign Missionary Society, 1934.

English House: from Mrs. Pfeiffer and the Woman's Foreign Missionary Society. A home where eight students and two missionaries live as a family, speaking English.

Home Economics Practice House: given by the Ewha Alumnae Association and Dean Ava B. Milam, of Oregon State College. This is to be a model Korean home for eight students and one teacher.

PRINTED BY
Y M C A PRESS
SEOUL, KOREA

Program
of
The Fiftieth
Anniversary Celebration

of the
Chosen Mission
of the
Presbyterian Church in the U. S. A.

June 30-July 3, 1934

Post Chapel, John D. Wells School

Seoul, Chosen

SATURDAY, JUNE 30

Opening Session, 8:00-10:15, P. M.

REV. H. E. BLAIR, CHAIRMAN.

- 8.00 P. M. Opening Exercises.
Reception of Representatives from the Government-General.
- 8.30 P. M. "Fifty Years of Promotion by the Home Board and the Home Church," Rev. G. S. McCune, D. D., LL. D.
- 8.50 P. M. Greetings from the Guests.
- 9.30 P. M. Informal Reception.
- 10.15 P. M. Adjournment.

SUNDAY, JULY 1

Morning and Afternoon; Guests speaking in, and welcomed by, the local churches.

Evening Session, 8:00-9:30 P. M.

Honorary Chairman, Rev. W. L. Swallen, D. D.

- 8.00 P. M. Opening Exercises.
- 8.15 P. M. "Fifty Years of Missionary Life and Service,"
Rev. S. A. Moffett, D. D.
- 8.50 P. M. Reminiscences by some of the Senior Missionaries.
- 9.30 P. M. Adjournment.

MONDAY, JULY 2

Morning Session, 9:00-12:15 P. M.

Honorary Chairman, Rev. Norman C. Whittemore.

- 9.00 A. M. Opening Exercises.
- 9.10 A. M. "Fifty Years of Mission Principles, Practice and Organization," Rev. C. A. Clark, Ph. D., D. D.
- 9.40 A. M. "Fifty Years of Christian Literature," Rev. H. A. Rhcdes, D. D.
- 10.10 A. M. Discussion.
- 10.40 A. M. Intermission.
- 10.55 A. M. Devotional Period.
Honorary Chairman, Mrs. W. L. Swallen.
- 11.30 A. M. "Fifty Years of Women's Work,"
Miss Margaret Best.
- 12.00 M. Discussion.
- 12.15 P. M. Adjournment.

Afternoon Session, 2:00-4:00 P. M.

Honorary Chairman, Rev. Cyril Ross.

- 2.00 P. M. Opening Exercises.
- 2.10 P. M. Mission Survey.
- 2.25 P. M. "Fifty Years of Comity and Cooperation,"
Rev. Norman C. Whittemore.
- 2.55 P. M. "Fifty Years of Christian Training,"
Rev. S. L. Roberts, D. D.
- 3.25 P. M. Discussion.
- 4.00 P. M. Adjournment.
- 4.00-5.30 P. M. Reception & "Messages from Abroad."

Evening Session, 8:00-10:00 P. M.

Honorary Chairman, Mr. Robert McMurtrie.

- 8.00 P. M. Opening Exercises.
- 8.10 P. M. Mission Survey.
- 8.20 P. M. "Fifty Years of Development of the Korean Church,"
Rev. H. E. Blair.
- 8.50 P. M. "Present Day Religious Problems,"
Rev. Richard H. Baird.
- 9.20 P. M. Discussion.
- 10.00 P. M. Adjournment.

TUESDAY, JULY 3

Morning Session, 9:00 A. M.-12:15 P. M.

Honorary Chairman, O. R. Avison, M. D.

- 9.00 A. M. Opening Exercises.
- 9.10 A. M. "Contribution of Educational Work for Young Women
to the Christian Movement," Miss B. I. Stevens.
- 9.40 A. M. "Contribution of Educational Work for Young Men to
the Christian Movement," Rev. E. M. Mowry.
- 10.10 A. M. Discussion.
- 10.40 A. M. Intermission.
- 10.55 A. M. Devotional Period.
- Honorary Chairman, Rev. W. B. Hunt.
- 11.30 A. M. "Contribution of Medical Work to the Christian
Movement," O. R. Avison, M. D.
- 12.00 M. Discussion.
- 12.15 P. M. Adjournment.

Afternoon Session, 2:00-4:00 P. M.

Honorary Chairman, Rev. F. S. Miller.

- 2.00 P. M. Opening Exercises.
2.10 P. M. Mission Survey.
2.25 P. M. "Present Day Social Problems,"
Rev. E. W. Koons, D. D.
2.55 P. M. "Present Day Economic Problems,"
Rev. Edward Adams.
3.25 P. M. Discussion.
4.00 P. M. Adjournment.

Evening Session, 8:00-10:00 P. M.

Honorary Chairman, Rev. S. A. Moffett, D. D.

- 8.00 P. M. Opening Exercises.
8.10 P. M. "The Forward Look," Rev. J. G. Holdcroft, D. D.
8.40 P. M. Discussion.
8.55 P. M. Mission Session, Mission Chairman Presiding.
Report of Findings Commission and Discussion.
10.00 P. M. Adjournment.

Director of Discussions, Rev. J. G. Holdcroft, D. D.

Mission Survey, Rev. T. S. Soltau.

Mission Exhibit Committee Chairman, Miss L. B. Hayes.

50th Anniversary Celebration Committee

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Miss Olivette L. Swallen	Rev. T. S. Soltau, Secretary
Rev. H. A. Rhodes, D. D.	Rev. Norman C. Whittemore

Rochester for consideration of common interests in relation to the ecumenical movement.



“Of the fine things in life that it has been my privilege to enjoy, none has meant so much to me as Blairstown Summer Conference, conducted by the Board of Christian Education,” writes a young man of New York State who was a conference delegate for the last two years. “You may be sure,” he adds, “I am doing what I can to institute and further conference ideals in the Madison Avenue Church.”

An ardent believer in conference reunions as a means of bridging the gap between each conference, this delegate has offered his services in planning reunions in New York City.



New Staff Members. At the September meeting of The Board of Foreign Missions, Dr. Charles R. Erdman, president of the Board, welcomed several new members of the executive staff: Dr. Lloyd S. Ruland, who has taken up his duties as secretary in charge of the portfolio for China (Dr. Erdman read a commendatory from his presbytery—Binghamton — congratulating the Board on securing the services of Dr. Ruland); Dr. Edwin E. Walline, of Shanghai, who will help Dr. Ruland; Dr. Willis C. Lamott,

new director of publicity; Rev. Cady H. Allen, of Kermanshah, Iran, who will be in charge of Dr. J. LeRoy Dodds’s portfolio during the latter’s absence on deputation work; and Miss Marcia Kerr, who arrived from the San Francisco office to serve as assistant secretary of the Personnel Department.



“Steadfast prayer for peace with justice” is urged on Christians in the United States by the Federal Council of Churches. The Council, whose executive committee met in New York on Sept. 23, also suggested that church buildings in every community be kept open daily for private prayer. A message of Christian fellowship was sent to the Federal Council of Protestant Churches in Czechoslovakia.



A Commissioning. An unusual order of service likely to interest other churches is that used in First Church, Sioux City, Iowa, on Sept. 22, for installing Miss Wanda Mae Brown as a commissioned church worker in the Presbyterian Church in the United States of America. The service included: organ prelude; processional; invocation by a minister of presbytery; anthem; Scripture reading, by another minister; address on “Creative Religious Education,” by a third minister; putting of the commissioning

questions prescribed by the 1938 General Assembly by the moderator of presbytery; commissioning prayer, led by presbytery's stated clerk; hymn; service of installation, conducted by the moderator of session (the pastor, Dr. Edward W. Stimson); installation prayer; hymn; benediction; organ postlude. A reception to Miss Brown followed the service.



The Mary and Martha Bible Class of the Presbyterian Sunday School of Pilot Grove, Mo., organized an interdenominational class to study **THE CHURCH AND SOCIETY**.^{*} The class of 30, representing Baptist, Christian, Methodist, and Presbyterian churches, made an intensive study of the seven subjects discussed in the pamphlet, and, in addition to related material furnished by the Board of Christian Education, ordered helps from the state library and from Washington, D. C. Preceding the final study class, a community dinner was given.

Penuriousness Wins. While Syenchun, one of the largest Christian centers in Chosen, has active church groups and a living spirit of evangelism, the history of a small congregation in a village scarcely three miles away shows a real need for Christianity. Vol-

unteer workers from Syenchun churches who went out each Sunday to conduct services and do direct evangelistic work among non-Christians were greeted with showers of stones. The believing villagers had even worse experiences: some were beaten, some stoned; all were constantly abused and threatened. Finally the local police had to take a hand and jailed the most violent persecutors for one day. This stopped open opposition but not ill feeling. One young man bought five copies of the New Testament and his grandfather burned them all! Hoping that the old man's penuriousness would make him hesitate to destroy something valuable, he bought a very expensive copy. He still has it.



Beneath the Surface. Atop the earth, Rev. Paul Abbott, Jr., refugeeing in Chosen from language school work in China, has had opportunity to preach in Chinese to a congregation in Pyengyang, where there is a large Chinese colony. Three thousand feet down he also had an opportunity to witness to the miners in a gold mine operated by Americans in northern Chosen. "We started down with our warmest clothing on," writes Mr. Abbott, "took off our overcoats at the seventh level, and everything we could at the twentieth. Then we went on down to the twenty-

^{*} 25 cents at all Presbyterian Book Stores.



A Few Koreans

• ANNA M. HARVEY

A FEW KOREANS

• ANNA M. HARVEY

The Chosen Mission, although one of the youngest, has grown to be one of the largest of Presbyterian Missions. Since 1884 a miraculous work has been going on in that country. I rejoice that it was my privilege in Chairyung to give twenty years of my life in the companionship of those brave men and women who risked their lives to take the Gospel to the Hermit Nation, as it was then called. No other line of work calls for such a diversity of gifts.

KOREANS GO TO CHURCH

EVERY church member in Sunday school!" That is the slogan in Chosen. In all the larger churches three sessions of Sunday school are held in order that whoever will may come and find room. Usually everyone sits on the floor, thus utilizing but small space. Altogether seven or eight services are held on Sundays. There is nothing spectacular about a church service in Chosen: it is just a plain, simple service where Christ is exalted and made known to men. Yet that simple presentation has won thousands. The story of one of our elders in Chairyung is typical. Many years ago, a reckless youth, he stopped in at the church one night to hear the service. The message gripped his heart and he surrendered his life to the influence of the Gospel. Christ became the center of his life; the church his field of service. A number

of years ago, this man planned to build a new house, but was unwilling to begin it until he could erect a church at the same time to replace the old one. During the past year, both buildings were erected.

At Christmas time, non-Christians as well as Christians come in crowds to attend the services which are held both day and night. A non-Christian woman came for the first time to attend a Christmas service. She was invited to attend Sunday school the following Sunday. She came and soon found great joy in her new found friend and Saviour. When she went home, her husband assailed her and forbade her to go again; but she went again that night. When she returned to her home, he beat her and kicked her and dragged her from the house by her hair. Was she conquered? Oh, no! She continues to attend. I asked her how she could endure the physical suffering. She replied: "When I think of what the Saviour suffered on the cross for me, I can endure it." She is only one of many such who are enduring for his sake.

THE CHURCH KINDERGARTEN

It was my privilege for many years to present the diplomas to over forty "graduates" of Chairyung Church kindergarten each year, and to hear the stories of many. One day a child from a non-Christian home came to kindergarten with her friend. She liked it so well that she begged her mother to visit the "Jesus doctrine school," but the mother refused. After much persuasion, she consented to go just once. At first she would not go inside, but just peeped through the window. How gay and happy the children looked in their multi-colored clothes! From that time on, she continued to go until one morning she found herself inside enjoying the games quite as much as the children did. Through the opening service of song

and prayer, she yielded her life to Christ, and since that time has been in active service winning others to him.

There is nothing sadder in a Korean child's life than to be told he cannot go to school. Countless numbers today cannot afford an education. At times like this, with weeping and pleading, they seek the missionary. When I met my first language teacher, he was in high school, having earned his own way in life since the age of six. Later he worked his way through college in Chosen, came to America, took college, seminary and post graduate work, after which he returned home to help his own people. He is now an ordained minister and is at the head of the religious work in one of our large hospitals.

IN THE HOSPITAL

Calling in the hospital is a very easy method of getting into the hearts of the Korean people. As they wait their turn for the doctor, you will notice the evangelistic workers moving around among them inquiring about their spiritual life as well as assisting them in getting their medicines and paying their bills. No one comes and goes without hearing the gospel message. Korean Christians are not afraid of operations. Instead of asking the doctor if he thinks they will recover, they often ask if he thinks at this time they might go to their heavenly home.

The type of patient varies with the location. In the South of Korea, we find many lepers. In the North, many are injured by wild animals. I was visiting in a hospital up North and saw a child that was bitten by a wolf and another that was injured by an eagle. The mother was weeding in the field and laid her baby down while she worked. An eagle swooped down and caught the child up in its talons. The

mother's screams frightened the eagle and it dropped the baby, but he was badly hurt.

As in the days of Christ, quite often one sees a case of wild insanity which can only be called demon possession. If the one possessed has any connection with the church, it is taken up by the church. Faith and prayer are the means used for restoration. It is astonishing to see the patient grow quiet and reasonable under this care. If the case is an unbeliever, a sorceress is the medium used for restoration, but frequently this attempt is unsuccessful.

BIBLE INSTITUTES

Chairyung is a town of six or seven thousand population, situated near the center of our field of labor. Bible Institutes are the big task through the winter months. The last sessions were not only the largest in Chairyung but in all Chosen, the combined enrolment being eight hundred seventy-six. One woman walked three days to reach there. Two women walked a distance of twelve miles daily in order to attend. Twenty women graduated last year. Following the Bible Institute, a provincial class of eight days' duration is held. Two years ago, we enrolled the highest number on record, fifteen hundred and ninety-nine women and one man. During this class the annual meeting of the presbyterial is held. Although the Koreans are desperately poor, they are sending out foreign missionaries as well as helping with home missions.

As time permits, the evangelistic men of Chairyung Station itinerate with tents in unchurched areas. It was my privilege to attend one of these meetings and to hear the message that brought two bright old ladies into the fold. They are mother and daughter whose ages are ninety and seventy-five re-

spectively. I was entertained in the elder lady's home later. She kept constantly referring to her new found Friend and said: "The road to Heaven is just as plain to me as the road on which I walk to church." It is still true that the power of the Gospel makes the same kind of saints the world over.

OUT IN THE COUNTRY

Bible classes for women in the country districts are among the happiest experiences of the year. Trips to the country are often fraught with adventure but this only adds zest to the occasion. One morning at five o'clock, with the temperature at zero, I started out in a covered cart drawn by a cow for a class twenty-seven miles distant, and reached there at nine o'clock that night. Owing to heavy rain the preceding days, the swollen stream was so deep the cart floated on top of the water at times, and swayed back and forth, but we pulled through in safety and had a wonderful class of a week's duration. The young married women came, brought their rice and cooked it there and stayed throughout the class. Many came out in open confession of sin and wrong and decided to live henceforth clean and profitable lives. The last evening of the class, I was invited to a feast in a home where the hostess was suffering from a severe case of eczema. I escaped the dread disease, but brought back from that class ten or twelve guests in my hair. When it came time to return, I discarded the cart and rode the cow.

Another mode of reaching a country class is by pack pony. Korean ponies are quite small, but are strong. When my load was adjusted, I mounted by stepladder. All went well until the ascent of a long, steep hill, when I felt my load slipping backwards. With nothing to hold on to, I reversed my position and slid off with the load, walking the remaining

eight or ten miles. The class at this place was held in a private home, and reached several who were not in attendance at church. The jiggy, or wooden frame, which is indispensable to Korean life and work and is carried on a man's back, is another way of getting to a country class.

More often than the above mentioned have I crossed deep streams on a man's back. Korean men are strong and usually are sure-footed and only once, through the years of travel by that method, was I submerged in water to my neck. Nowadays there are many miles of railroad, and for the much traveled highways there are service autos.

Just to sit on the floor with the Koreans and talk of the things which concern them personally and then to tell once more the old, old story fills one's heart with joy and satisfaction. Not long ago my Bible woman and I went out to a remote district where a foreigner had never been and where the gospel message had not been given personally.

On top of a lonely mountain lived a farmer and his family. As we drew near, his wife came out to meet us. She said she had been waiting for us as she had dreamed the night before a woman of another race was bringing good news that day. Needless to say she was eager to listen to the "good news," and few are as well prepared to receive the blessed news of salvation as she was that day.

KOREAN FAMILIES

Baby boys are lavishly cared for in Chosen, while baby girls are sadly neglected, even Christian parents often not bothering about a given name. Sometimes they are called by numbers, first, second, third, or fourth, as the case may be, or sometimes the name "Sup sup" (sorry) is given. However, the exception was the rule in one home of devout

Christian parents where I spent two weeks. In this family, there were six children. The first, second, third, and fourth were girls whom they named Matthew, Mark, Luke and John. Everywhere in the vicinity of this home their house was known as the four gospel house. Often one finds very poorly-fed children in Korean families. We carefully explain the formula for soy-bean milk which has saved the lives of hundreds of children, being within the reach of almost everyone, whereas cow's milk is not.

Ancestor worship is still one of the old customs in practice in Chosen today. The children of deceased parents come to the graves each year to perform the ceremonial rites. They offer food and wine to the spirits of the departed, then march around the grave wailing for a time, after which they take the food and wine and complete the occasion at home with as big a spree as they can. On the death of a parent, the ancestral tablet is placed in the home, and food is offered daily before it to the spirits of the departed for the space of three years. I inquired of a woman if she believed the spirits do come and partake of the food. She replied, "At least they come and smell of it." I held a Bible class in a district where in one such home there was illness. We visited the home and told the sick woman of a Saviour's dying love. She accepted Christ and urged her mother to attend our meetings, which she did and she too saw her need of a Saviour and showed her faith by making a bonfire and destroying not only the ancestral tablet but the clothing which had been offered to the spirits. I was presented with an article of the clothing as a memento of the occasion.

Two brothers of the same belief, aged seventy-seven and seventy-one years respectively, were brought in humble contrition to the Master's feet. One of them, a Chinese scholar, came to bid us good-bye as we were leaving and before

many witnesses openly confessed his faith in Jesus as his Saviour. At this same place, an invalid, who had been unable to leave her home for four years, was deeply interested in the message from God's Word. My Bible woman and I decided one Sunday morning to take her to church. She was shocked at our suggestion, as she said she couldn't walk, and besides, she had no decent clothes to wear. Having persuaded her that she would like to go, we put her hair up with a lead pencil, borrowed some clothes, dressed her and helped her to the church. She was very happy, but very tired. In the afternoon, before we could call for her, we saw her coming alone to the church. She is truly one of the born again ones.

CONCLUSION

We have a glorious Church and one with strong spiritual power! This is your work, our work, His work.

As this is read, I very earnestly pray there may be many who will hear the call and will gladly answer: Here am I! Send me!

Mrs. Anna M. Harvey, the author of this sketch, went to Chosen in 1917, as a teacher in the school for missionaries' children. Three years later she asked for appointment as a regular missionary, and has been stationed for most of her period of service in Chairyung.

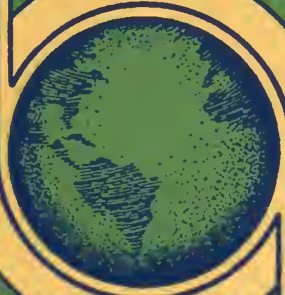
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CHOSEN MISSION

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CHOSEN MISSION

THE COUNTRY AND THE PEOPLE

Location

CHOSEN is a peninsula, six hundred and sixty miles long and one hundred and thirty-five miles wide, jutting a little east of south from Manchuria toward southwestern Japan. The mainland of Chosen has over five thousand five hundred miles of coast line.

Chosen's location between China, Japan, and Siberia (Russia) is often compared to the location of Palestine between Asia and Europe. This makes Chosen "the highway of the nations" in the Far East as Palestine is in the Near East. And as the Jews gave monotheism, and later Christianity, to the people with whom they came into contact, so may we hope that the Koreans, who are now accepting the Gospel, will be an evangelizing force among the other peoples of the Orient. In fact the Korean Church has already begun to exert such an influence through its Christian migrants and direct missionary work.

Although ethnologists are still debating as to the origin of the Korean people, the indications are that they are a mixed race with the Mongolian element predominating in the north and the Caucasic element in the south. Others see resemblance to Middle European peoples.

Characteristics

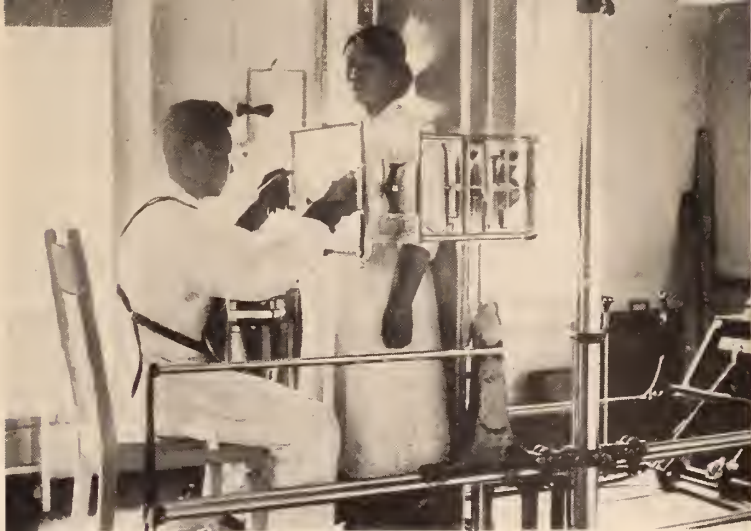
To those who know them best, the Koreans are a likeable people. Tourists who do not meet the better class of Korean people have given a wrong impression of them. The great majority are industrious, kind-hearted, polite, and capable. They are sociable, full of fun, and are born actors. They hold their tempers better than Westerners do, but when they "go to pieces they go all over."



A FEW OF THE THOUSANDS of Christians and their friends who in 1934 throughout Chosen celebrated the 50th anniversary of Christian missions. Dr. H. N. Allen, Dr. J. W. Heron, and Dr. H. G. Underwood came in 1884. No building was large enough to hold the crowds on this occasion.

A GENERATION AGO, a fanatical Korean tried to kill Dr. S. A. Moffett. Instead, Dr. Moffett won him to Christianity. Today, one of Dr. Moffett's very good friends is the Christian grandson of the would-be slayer.





KOREAN HOSPITAL assistants handle X-ray machines satisfactorily. In all the hospitals, as here at Taiku, the missionary medical workers form but a small part of the staff.

ABOUT 200 KOREAN ministers and a few missionaries met last summer at this conference center, maintained in the Diamond Mountains by the Korean Church, to train rural leaders.



The life of the Korean people is changing so rapidly that any description of their habits and customs a few years ago is not true today, and any description today will probably not be true a few years hence.

History

Traditional history goes back to a couple of thousand years B.C. with quite clear evidence of an early kingdom with altars, fortresses, and graves to attest its existence. A thousand years later Keui-ja, a Chinese, emigrated to Korea. During the time that David was king in Palestine, Keui-ja was building monuments and digging wells in Korea. Part of a wall he built around the city of Pyengyang is near our mission compound.

Christianity in Chosen

The year 1934-35 marked the fiftieth anniversary of the founding of the Chosen Mission of the Presbyterian Church in the U. S. A. and of the beginning of Protestant missions in Chosen.

During the past fifty years God has wonderfully blessed the proclamation of his Word, and two strong independent churches, the Presbyterian and Methodist Churches of Chosen, have been established.

The first Protestant missionary to Chosen, Dr. Horace N. Allen, came as the physician to the American legation, and would not have been allowed in the country on any other terms. When the first evangelistic missionaries came, on Easter Sunday, 1885, the notice board bearing a government edict against Christianity was still to be seen on a main street in Seoul; as late as 1883 a Christian Chinese soldier who had distributed some scriptures among the Koreans had been deported at the request of the Korean government.

Our Own Missionary Work

The work of the Presbyterian Church, U. S. A., in Chosen is centered in nine mission stations among a population of 6,521,660. In this territory the Korean Presbyterian Church has a communicant membership of over 84,000, led by more than 700 Korean ministers, most of whom are ordained. Requirements for membership are rigid, both personally and financially. In spite of this, however, and in spite of gathering political and economic pressure which bears heavily on Christians, church membership is steadily increasing. Not only that, but the number of adherents, those who are interested in and studying Christianity, who might be expected to fall away when difficulties increase, has grown in the last six years by seventy-five per cent. There are now more than 340,000 people registered as adherents in connection with the different churches.

Sunday school in Chosen includes practically all church members, young and old, and, besides this, it serves as a training-ground for those not yet ready for full membership. The average attendance is nearly 210,000.

As we read over the reports from Chosen, one thing seems to stand out clearly as an explanation of the reputation which attaches to the work in this land, and that is the emphasis upon Bible study. We read of English Bible classes and Japanese Bible classes and Chinese and Korean Bible classes. We come across records of trips taken by Korean and missionary teachers to teach the Bible in non-Christian communities, and of what seems like whole Christian communities coming into town to study in great conferences at central points. Every station has its Bible institutes for men and women, and several have been following the new custom of recent years of carrying on such institutes for girls who

MR. AHN, A CHRISTIAN evangelist, is supported in his work by the Korean Church.



THE HOSPITAL evangelist is an important link in the chain of Christian influence. Not only among the patients, but among their friends and families he finds willing listeners as he tells the story of the Great Physician.





OVER 2,000 WOMEN attend the "Big Class" for Bible study in Pyongyang, coming in from country villages sometimes many miles away, for a week or ten days of study at their own expense.

IN THE GOVERNMENT Medical College in Seoul, Rev. W. C. Kerr finds many students, both Christian and non-Christian, eager to take part in his Bible class.



are too young for the women's courses but who are not yet of marriageable age. Nearly every station records increased attendance upon these courses of study. And what are these courses like? They include work on all the main books of the Bible, and, also, certain other courses of practical value to young men and women who will return home to become leaders in their local church communities.

THE SIX CARDINAL PRINCIPLES OF THE CHOSEN MISSION

The Chosen Mission of the Presbyterian Church in the U. S. A. stands for the following basic principles in its work:

1. *The acceptance of the entire Bible as the inspired Word of God and as the basis for true Christian faith and service.*

The whole Bible was early translated into the simple language and script of the common people of Korea and sold broadcast. Individual leaders soon became proficient Bible students. From the very beginning definite and systematic instruction in the Bible has been one of the outstanding features of the work. As a rule the entire church attends Sunday school and every member is regularly enrolled. In 1936, 178,313 were enrolled in Bible study conferences lasting from five to twelve days each, held in almost every circuit and in many of the individual churches. In each of the nine mission stations Bible institutes are conducted for both men and women, in which, during a period of from one to two and a half months annually, over a course of five years, the major portions of both the Old and New Testaments are systematically studied. Thousands are enrolled in correspondence

Bible study courses. In all the mission academies and the two colleges the study of the Bible is required of each student, and in the hospitals also the teaching and preaching of the Word has been given an important place. The Chosen Mission has tried in all things to give the highest honor to God's Word.

2. *Personal evangelism and witnessing stressed as the sacred privilege and duty of every professing Christian.*

The early missionaries to Korea were zealous preachers and the whole missionary group has sought to follow their example, and, whatever his or her personal assignment, active evangelism is expected of every member of the Mission.

The policy of widespread itineration throughout the country on the part of the missionaries has been maintained from the beginning, together with tract distribution and the sale of gospels, so that no district, however mountainous or isolated, should be left without the opportunity of learning of the way of salvation.

The growing Christian forces have been organized and led in a great variety of evangelistic efforts. Evangelistic work in mission hospitals has resulted in the founding of scores of churches; preaching bands of students from the mission academies and colleges have gone out among the weaker churches inspiring them to activity and helping to win converts. At the same time they have been the means of developing evangelistic workers from among the students themselves. However, the great majority of the communicant members of the Korean Presbyterian Church today have been won to faith in the Lord Jesus Christ, not so much by the evangelism of the foreign missionaries as by the personal witness and work of the rank and file of the church members, whose transformed lives as well as their words have borne convincing testimony to the supernatural and saving power



THE BELL TOWER is an important feature of country churches where clocks and watches are few.

THE PONY'S NAME is "Number Nine," for he is the ninth animal that colporteur Li has used in carrying the Gospel to the new settlers in Manchukuo.





THE KOREAN CHURCH maintains its own missionaries, among them this young woman, a graduate of the Higher Bible Institute in Pyengyang, now at work in China.

KIL MOKSA—Pastor Kil—was for many years pastor of the great Central Church in Pyengyang, with a membership of 2,000. Under his leadership, it became the parent of twenty-seven other churches.



of the redemptive work of the Son of God upon the Cross at Calvary.

3. *The prime necessity of regeneration through the Holy Spirit, manifesting itself in supernaturally transformed Christian lives.*

Believing that redemption through Christ involves a new birth and the implanting of a new nature which will manifest itself in new conduct and manner of life, a complete break with heathenism and the practices of the past has always been insisted upon with no form of compromise. This includes emphasis on strict Sabbath observance and the fellowship and mutual inspiration of believers gathered in the churches for true worship. Real faith should result in open confession, no matter what the cost.

Prayer has always occupied a very prominent place in the life of the Korean Church, both individual and family prayers and the meeting together at daybreak for united prayer at most of the Bible conferences and evangelistic campaigns, which latter has undoubtedly been a large factor in the blessings received and the large number of conversions reported.

Not the material equipment of Western civilization nor even modern education are the essential things, but new life in Christ Jesus through faith and obedience.

4. *The training of the children of the Church to furnish Christian leaders and to prepare for Christian life and service.*

The official policy that the primary purpose of mission schools is not to evangelize non-Christians but to train up Christian leaders from among the children of the Church has been that of the Mission from the beginning. With that purpose in view eight academies, four for boys and four for girls, have thus far been maintained, although with great difficulty, owing to the increas-

ingly stringent government educational regulations. The three higher institutions in which the Mission is cooperating (the Union Christian College in Pyongyang and the Chosen Christian College and Severance Union Medical College in Seoul) are also conducted with the same purpose. From all these institutions has gone forth a large company of young Christian men and women, many of whom today are occupying positions of outstanding leadership in the Church.

5. *Medical work as an evangelizing agency.*

The service of healing has always been an integral part of each station, and the eight mission hospitals established and maintained have been centers not only of healing but have, in addition, made a tremendous contribution to the work of the Church. Beginning in a small Korean house, sometimes so poorly lighted that the doctor worked on his knees, with the patients on cotton mattresses on the stone floors, many of the hospitals were for years smaller than the twenty-bed standard of the Board Manual. In recent years modern brick plants have been erected though most of them are still "one-man" hospitals. Missionary nurses have given devoted service in all of them. Professional standards have always been kept high, and discoveries in technique and materia medica have been eagerly sought and used. The health of the missionary and Korean force has been safeguarded, and much has been done to ameliorate the living conditions of the Korean people along lines of medical education and sanitation. Public health work and preventive medicine have also had their place. However, our medical missionaries, both doctors and nurses, have not failed to recognize that the prime object of their lives and service was to bring men to a saving knowledge of Jesus Christ through their professional service and personal witness.



(Photo Meijiya, Pyongyang)

WINTER BRINGS OUT additional beauties in Korean landscape and architecture.



MARKET DAY at Syenc n
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THE "YANGBAN" of
country gentleman holds
his own even in this
modern world.



THE "JIGGY BOY" carries an unbelievable amount of weight as he goes to market to sell his home-made wares.



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LIFE IS CHEERFUL for the healthy, well-cared-for child of a Christian family.



6. *The principles of self-support, self-propagation, and self-government inculcated from the beginning in the indigenous Church.*

Believing that the Christians themselves should shoulder the responsibility of carrying on the Church and its work, from the beginning the policy of the Mission has been, in so far as possible, to limit the use of mission funds to the work of aggressive evangelism. Even in the broadcasting of Christian literature care has been taken not to give away, free of cost, Bibles or tracts of any permanent material value. The founding of a National Church in Chosen has been the great purpose of missionary activity, and care has been taken to develop the work on a plane upon which the newly established Church is able to maintain itself.

The erection of church buildings has been left in the hands of the Korean congregations who have built as they were able, starting usually with small straw-roofed houses and later growing into spacious and modern brick edifices as the congregation grew and was able to provide the needed funds. The salaries of the ordained pastors are met entirely by the congregations to which they minister, and, with the exception of some of the circuits in the more backward districts, all salaries of unordained men in charge of church circuits are also met by the Church. The leading of the services in the smaller country groups is taken care of by voluntary lay leaders.

This self-reliant spirit has not only gradually covered Chosen with constantly growing churches, but it has inspired generous giving for the current expenses and benevolences of a great Church. For every yen spent by the Mission in its schools and church work, not including missionaries' salaries, the Korean Presbyterian Church in the same territory raised over five yen.

The General Assembly of the Korean Presbyterian Church through its own Board of Foreign Missions has maintained, for the past twenty years, three ordained Korean pastors working as foreign missionaries in a part of Shantung Province, China, which is unoccupied by any other missionary society. The women's missionary societies have also recently undertaken the support of an evangelistic woman worker who has been sent to China to assist in the work there. The Board of Home Missions of the Assembly is supporting several pastors, evangelists, and Bible women who are working among the scattered Korean populations in Japan proper, in Manchuria, and in Shanghai, while each of the twenty-four presbyteries has its own missionary society which is supporting evangelists at work in the unevangelized territory within its own borders. Compared with the material equipment of the Church in America that of the Korean Church may seem quite primitive, but in terms of Christian sacrifice and stewardship the Korean Church ranks high in self-support and benevolence.

Self-government naturally grows with self-support. As the little groups and churches have grown up one by one, they have been practically self-governing from the beginning. Not infrequently a Christian group has built its own first church, organized its own temporary and unofficial leadership, and has carried on the regular functions of church life for months before being visited by an ordained Korean pastor or foreign missionary. Paying the salaries of their local evangelists from the beginning they naturally choose and control their own leaders, though of course under proper ecclesiastical review and control.

Presbyterianism has appealed to the Korean Church. It has provided a democratic church life that has inculcated a love for

Christian liberty and has trained wise and intelligent leaders. As a result a General Assembly with twenty-four presbyteries, well organized and successfully carrying on the business of a great church, has been established, and is now completely in the hands of a capable and efficient Korean leadership. The foreign missionaries form only a very small percentage of the membership in the presbyteries, and their representation on the boards of the General Assembly is also very small.

PRESENT CONDITIONS

It has become necessary to close *Sinpin Station* at least temporarily. In 1919 it seemed wise to the Mission to establish a station in Manchuria in association with missions from other countries which were then at work among the Chinese. Our work was to be for Koreans who had moved from their old homes and were seeking to establish themselves in the near-by territory of Manchuria. With the passing of the years and the changes that have taken place in the newly established Manchukuo, it has become necessary to withdraw the missionaries, and they are now working in other stations of the Mission in Chosen proper.

Kangkei Station reports that over 400 delegates came into town from the country churches to attend the second Sunday school convention held in the district. All thirty-four of the women's missionary societies were represented at the presbyterial society's meeting held at the same time. The Bible institutes both report good years, with much improvement in facilities and curricula. The old hospital has been rebuilt for Bible institute use and will prove a great help. Fifty men and sixty-six women were enrolled as students. Among the women, busy mothers find it hard to leave small children at home and come for three months' study.

One woman, however, brought her baby with her, and, finding she could not get into the dormitory, rented a room near by and hired a girl to take care of her baby while she studied. The students, in their personal work assignments, have preached to 1,369 persons and brought over one hundred new believers to the two city churches.

Syenchun Station's two Bible institutes had record attendances, and both carried on missionary work in the city and near-by districts. The graduates are in increasing demand all over the territory and many reports of their efficient ministry are heard. One worker happened into a home where a sorceress was in the midst of preparing rites to be performed over a sick baby. As she started preaching the sorceress quietly stole away and before the worker left the home the whole family decided to become Christians.

In connection with the hospital, the doctor and his assistants have gone out to preach in unchurched mountain valleys. They report nine new places started, in five of which churches have been built or buildings secured for worship.

Pyongyang Station reports that one of the high-lights of the year's work was the union revival campaign in all the Presbyterian churches of the city. Union meetings were held for a week in the college auditorium, during which time the night gatherings numbered between four and five thousand. Many hundreds also attended the daybreak prayer services each day. The week of union meetings was followed by ten days of further meetings in fourteen of the twenty-four city churches. At the close of the meetings hundreds of new believers were reported. A total of over a thousand of these were, two months later, reported to be faithfully attending church each Sunday.



DR. A. I. LUDLOW of Severance Hospital, Seoul, is very happy over the process of devolution which has put a Korean doctor at the head of the institution, with Korean and American associates.



LAME, HALT, AND BLIND, young, middle-aged and old, a constant stream of patients comes to the mission hospitals and clinics.



Two DOCTOR AVISONS and other members of the Severance staff welcome hospital supplies from America, provided by women of the churches at home.

ONE OF THE most popular spots at the mission hospital: the children's clinic.



Bible institutes of this station report five sessions held this year, two each for men and for women and one for girls; in addition to these there are the women's Higher Bible School and the Union Theological Seminary. The five hundred churches of Pyengyang territory depend upon these institutions for the training of their leadership. Many of the students of the college and the academies have taken part in the leadership of the Bible clubs for poor children. Gathering in various places in the city are these groups of children who cannot attend school and who were on the streets. They have been gathered into clubs where the Bible is the textbook with its vast possibilities for instruction. Twelve hundred such children are daily being influenced in these clubs.

Chairyung Station does a great deal of its evangelistic work by tent campaigns in unevangelized places. The largest single work in the station is that of the Bible institutes in which this year the attendance was 344 men and 321 women. Various efforts on the part of the students along practical lines show the interest aroused, 800 gospels having been bought for use in personal work in homes and for enclosure in letters to friends.

Seoul Station says that one would think that in the vicinity of the capital city, where the work in this country was first begun, there would be little left to do along the line of itinerant evangelism, but here arises the double problem of the need for a program of evangelism adapted both to city and to country needs. Several members of the station are actively engaged in country work, visiting new and old groups of Christians, and speaking the Word to ears that are often hardened by much hearing. In the city, provision is made for the nurture of those who have found their faith in Christ in the Bible institutes and training classes. The entering

class of the Women's Bible Institute was the largest in ten years, and of the nine graduates four are regularly employed Bible women while the others are active in their own church life. The Men's Bible Institute course has been reorganized, as has that for the women, and reopened after a lapse of several years. A new feature is a night-school course of one month, to extend over a period of five years, designed to offer Bible training for those who are unable to take the normal daytime course of study.

Often the question is heard: Of what use is medical mission work? Often, through healing the body, the sick soul can be reached. Does the fact that during the year 3,035 in-patients and 18,733 dispensary patients were treated indicate that medical work is worth while? What fine opportunities to speak a word for Him who went about healing the sick!

Chungju Station reports the most outstanding feature of the women's work was the meeting of the presbytery. The women made a ready response to the request of the presbytery that they help to the extent of fifteen yen a month in placing three more Bible women in our field. More than the budget of two hundred and fifty yen was raised. This amounts to 500 days' wages for a working woman. The Women's Bible Institute enrolled thirty students in three divisions. One afternoon and evening each week were devoted to practical work in the neighborhood of a new church in the city, and this bore fruit in an increased attendance on the services of that church. The Leaders' Conference was held in September: there was a big Bible conference for men at New Year's; and the Men's Bible Institute was also carried on during the winter months. Tract work has been emphasized, and about 130,000 have been distributed during the year.

Andong Station's Men's Bible Institute opened with 104 men

coming in for the first term, and 107 for the second. The total of those attending was 167. The Women's Institute also took a jump ahead, for seventy-four eager women gathered for the ten weeks of study. Seven of the women walked in over fifty miles, and many endured real privation in order to study God's Word and pass it on. It cheered our hearts when the students taxed themselves to send evangelists from their own number out to unevangelized areas. Here's a circuit of five small churches, all of which together can hardly pay the lay circuit-rider a living salary, let alone support a pastor. Inspired by the work of one of these students in their part of the country, they decided, after his two months were up, to raise a quarter of his salary if he would stay on for another seven months and finish out the year. Presbytery heard about it and arranged for the rest of the salary.

Taiku Station reports that there has been a movement toward the church. Whole families have been gathered into the fold, and villages are asking for some one to come and preach. The Bible women report increasing crowds at their popular evening services during country Bible classes. In a village situated as the hub for a radiating group of other smaller villages, a wealthy man had heard a little about the Gospel. He was dissatisfied with the things heathenism had to offer so sent out for a pastor and then for a Bible woman to come and teach them. The Bible woman has recently returned and tells of visits to eight of the surrounding villages, of seven houses where the fetishes were destroyed, and of over 150 people who have expressed their purpose to join the Christian group.

The hospital never slumbers nor sleeps. It has been filled to capacity day after day and several times has had to crowd eighty-two patients within its walls when its normal capacity is but

seventy-two. Six full-time doctors in the varying branches of medicine and surgery attend to the many needs of the patients, while two house doctors are always on call.

The student body in both men's and women's departments of the Bible institute has been changing. Formerly an older and more illiterate group attended. Now we are teaching a younger group. Among the men students are several young elders and quite a number of public school graduates. It is evident that we are going to be able at the present rate to train a fine group of local leaders and some special evangelists and Bible women who will bring inspiration to the whole Church.

THE PRESENT PROBLEM OF SHRINE WORSHIP IN MISSION SCHOOLS

At present, possibly no problem of missionary policy is more difficult than that occasioned by the requirement of the Japanese government of attendance at the national Shinto shrines. In order to foster a spirit of patriotism or of nationalism, the government has instituted certain public ceremonies in which all schools are required to participate.

Such participation, however, is not required of Korean Christians nor of missionaries unless they are connected with schools which are recognized as forming part of the Japanese educational system. The government officials declare that the ceremonies in question are patriotic and not religious. The solution of the problem, therefore, seems at first sight very simple: Take the government at its word, and attend the ceremonies with the definite understanding that participation is a mere sign of respect for national customs and is not an act of worship.

Hesitation to accept this solution is not to be interpreted as a



SETTING-UP exercises at a girls' school. Mission schools were first in stressing the importance of health among school children.

WELL KNOWN to both Koreans and foreigners, Dr. L. George Paik is a graduate of Korean and American Christian institutions, and with his family marks out new standards of living for Korean Christians.





THE CAMPUS of the Union Christian College of Pyengyang combines Korean and Western buildings in a pleasant grouping.

MR. Y. C. CHUNG, after graduation from a Presbyterian mission high school, attended the Imperial University in Tokyo, and became the first Korean Christian barrister in the Japanese Empire.



reflection on the good faith of the government, nor as a sign of unwillingness to cooperate with established authorities. It is due to a difference of view as to what the ceremonies involve. The government regards them as merely patriotic; yet it is admitted that they include religious elements. It raises the question: Does an act of religious worship cease to be such because defined by the government as patriotic?

The problem is complicated by the fact that there exist different views as to the translation of such words as "worship" and as to the significance of the ceremonies. Furthermore, there are divergent views as to the solution of the problem. Other denominational co-workers feel that attendance upon the ceremonies is allowable; most Presbyterians insist that it is a definite compromise of Christian principles. Conditions have been rendered more difficult by the refusal of the government to allow any discussion of the question at the annual mission meeting or at other gatherings of missionaries.

The situation became so serious and acute that, on July 1, 1936, the Chosen Mission of our Presbyterian Church took action which reads in part as follows:

1. Recognizing the increasing difficulties of maintaining our mission schools and also of preserving in them the full purposes and ideals with which they were founded, we recommend that the Mission approve the policy of retiring from the field of secular education.

2. To do this in an orderly manner will require some time; it will also involve the questions of the future management of the schools and of the use or disposal of the property. Close cooperation with the officials of the government will be necessary.

This action has been interpreted widely to mean that a definite decision has been reached to close all our Presbyterian schools and colleges in Chosen. But this is not the correct interpretation of the Mission's action as The Board of Foreign Missions understands the situation. At its meeting in New York on September 21, the Board replied to the Chosen Mission commending it for "the dignity and courtesy displayed" in all its dealings with the government officials and approving the wisdom of its policies, but indicating the understanding of the Board that schools would be closed only *if* and *when* it became necessary by decrees of the government.

The action of the Board reads, in part, as follows: "The Board (of Foreign Missions) does not understand that the policy proposed involves the present closing of any schools if there should be such a change in the demand of the officials as will permit the adoption of any of the excellent proposals of the Mission. It interprets the action to mean that the Executive Committee will exercise its authority only when occasion arises and then in conference with the station involved. . . . Certainly the Board can have no other thought than the closing of the schools if the only way of maintaining them is by an unworthy compromise of Christian principles."

Beyond all question the situation in Chosen, indeed throughout Japan, is grave in the extreme. Nevertheless, the hope is cherished that some understanding may be reached by which the government will allow the continuance of those schools which have proved to be of such priceless benefit to the people of the land. Yet, should the worst fears be realized, we need not despair. Other agencies will be discovered for the evangelization of Chosen and for preparing an educated leadership for the church.

As the message to the Mission concludes: "The Board bids the Mission continue to seek ways of adjusting the difficulty without real compromise, but to have no question of the ultimate future of that Kingdom of God which does not depend on any human authority while loyal to all the powers ordained of God."



JUBILEE SONGS

for the

50TH ANNIVERSARY

of the

CHOSEN MISSION

of the

Presbyterian Church in the U. S. A.

1884-1934

June 30-July 3 1934

Seoul, Korea

KOREA'S JUBILEE SONG

William L. Swallen

Lowell Mason 1830

Hail to the joy of Korea's bright morning,
Shout the glad Jubilee out o'er her plains'.

Hail to the multitudes every where coming,
Praising the Lord with harmonious strains.

Sing and rejoice, all ye Korean people,
Sing hallelujahs with joyful accord;
Break forth in triumph ye who once were feeble,
Rise up and shout ye who now love the Lord.

Praise ye Jehovah, whose light now is shining,
Brighter and brighter, ye saints of the Lord;
Past is the darkness that once was appalling,
Souls now rejoice in the light of His Word.

Hail to the glow of Korea's sweet story,
Louder and clearer her choruses raise;
No more shall sorrow becloud her great glory,
Shout and prolong her victorious praise.

Tune: Wesley

The Greatest Hymns, No. 223

BEHOLD WHAT GOD HATH WROUGHT

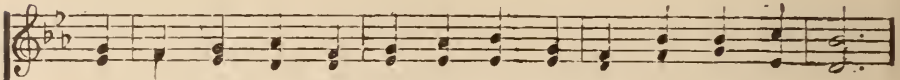
Lenore Harpster Lutz

Homer A. Rodeheaver

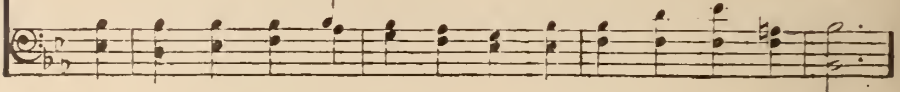
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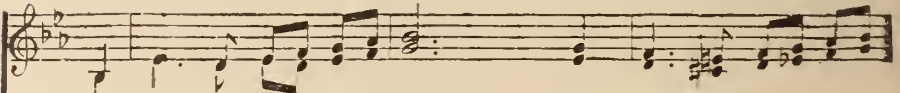
1. We thank Thee, Fa - ther, for the men, who left their na - tive shore,
2. For all who fol - low in their train, We thank our God a - bove
3. Thank God for all whom He hath called, His cho - sen peo - ple here;
4. For those whose lives have been laid down, Whose crowu of life is won,



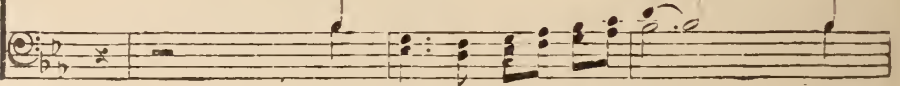
To cross the sea and teach God's word Where none had heard be - fore,
For faith un - wa - ver - ing and strong, For cour - age, hope and love,
And for this church of Christ, our King, Un - to His heart how dear.
We thank our God, and pray that we Their work may car - ry on.



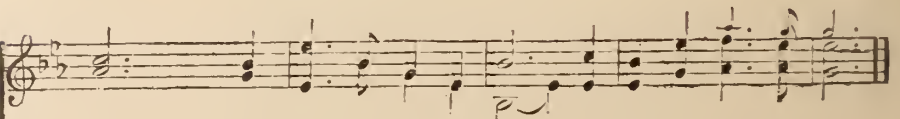
CHORUS



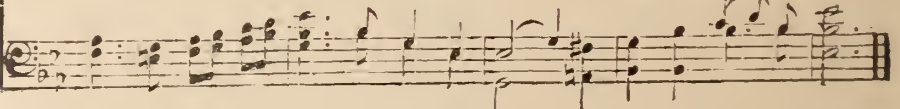
Be - hold what God hath wrought? All hail the Gol - den Ju - bi -



Be - hold what God hath wrought, The



lee Praise Him who leads us on, To great - er vic - to - ry.



Ju - bi - lee

UNTO HIM

Sue Comstock Adams

L. von Esch, 1315

Through a palace sick-room's portals
Chosen Mission entrance gained ;
Through this doorway came the vanguards
Fruits for Him they soon attained.
Some in schools with open Bible
Eager minds did stimulate ;
Sowed the seed and leaders garnered
At the harvest's later date.

Chorus : Unto Him be all the glory,
Unto Him all praise be sung ;
Christ the Healer, Teacher, Saviour
For all nations, every tongue.

Others in the market places
Preached the Word to all who came ;
Taught the Bible to enquirers,
Baptized many in His Name.
Some at times in cloistered study
For these Chosen followers new,
Did translate in their own language
God's clear message for them, too.

Others still His footsteps following,
Suffering ones in body healed ;
Through this ministry some soul-sick
Found their God, and 'fore Him kneeled.
Some in aid of weary tillers
Methods new did propagate ;
Showed how consecrated labor
For His glory operates.

Fifty years we've proved His promise,
Nineteen hundred years still true :
" Go and preach unto all nations, -
Fear not, I will be with you. "
Thus have many doors been opened,
Thus have many hearts been won ;
Thus we'd follow as He leadeth
Till at last He calls, " Well done. "

Tune : Autumn
The Greatest Hymns, No. 37

SHOUT YE THE BATTLE CRY

Lenore Harpster Lutz

Dwight R. Malsbary

Spirited

1. Blow, ye the trum - pet, blow. Pro - claim the gol - den
2. Go ye to all the world, In an - swer to the
3. Shout ye the bat - tle cry, 'Gainst prin - ci - pal - i -
4. Quit you like men, be strong. Nor think to lay your

Ju - bi - lee, Come sing God's praise. Thru end - less
Lord's com - mand, His gos - pel call Sound forth to
ties and powrs, By Christ's own sword God's might - y
ar - mor down Till he shall come, All vic - t'ry

days,
all,
word, His arm hath got - ten Him the vic - to - ry.
won,

1934

MISSOURY ITEMS

-- Missionary Items--

From Presbyterian Board of Foreign Missions -
Board Letter No. 54, June 1974;

"-- that great body of our 1,425 consecrated
missionaries who in the name of Presbyterianism are
working Christ knows throughout the sixteen lands
of our world-wide field. We also express our
appreciation of the spirit of cheerfulness and self-
denial with which successive salary reductions have
been accepted in order that the work might be carried
forward without retrenchment."

The following statement from one of the missionary
groups in China is made applicable to all, "Fervently
conscious of our limitations, we seek by word and deed
and waiting souls the Gospel of Redemption, that is the
sacrifice of Christ Jesus. To this end we
dedicate our lives with joy and satisfaction
and full surrender, conscious of no sense of personal
sacrifice but only of a deep peace and radiant love
and the promise of ultimate victory in His who called
us to the work."

See the Aim of Foreign Missions as stated in the
Board Manual.

The objectives set down by the Missionary Education
Movement of 1945 are:-

1. To help clearly before the church our abiding
faith in the work of the Spirit of God in our modern
world, changing individual lives into the likeness of
Jesus Christ our Lord thru the power of His redeeming
love, and moving toward the creation of that new society
wherein God's will is to be done on earth as it is
in heaven.

Feb. 1919 The first report of Miss Alice G. Batten
writing from the country since she had been a
slave;

In spite of the bitter cold weather I am quite
comfortably located in the upper part of this room with
especially separating me from the family of five-
seven and three children. My little room is also on that
side of the building so I am not bothered by any noise for
days I am certain. This morning at ten o'clock, this
morning I had been interrupted by the mother and
all of the children. I interrupted my thoughts from one
point of view. One day I had a pretty good idea of
what a family life living on the other side of a certain
line would be, and I have not had this opportunity often, so
I feel that I have the chance well.

At one place shortly after my arrival the
owner and lady for the house's garden had not five-
miles of the country side of the road a nice view of
the road in.

With getting out of the house to walk to the place
where the road had to be held, my little room
had a view of the road and the house. I was
informed. They replied that they would not be
they wanted to know. Some who began talking about the
will effects of the road and said that people had to
think to see how the road would be of America
and decided there was no time in it and had to let
their provisions and so on. I was a little
taken up by the subject. I know that in the
middle of the road and see its effect in
the road and the road.

At one place there was a hill in the mountains beyond
quaint--in front of a house, a woman was sitting and
I thought she was to be a woman, but I heard "I go!
I go! I go!" I concluded she was a woman. It proved
to be the wife and had been working for the father of
the house. It was so situated that by walking along
the main road one could see the house and the house. Three
some people in the house were living up
under the main road facing the house were the spirit
that was, and they fall down in a series of

presbyterian on being called "I got I got I got"
The name itself was full of mystery. There
were some such criticisms on the authority of all
words, presented by one of the speakers. It
referred to the fact that the word was after. There
was some more criticism and some of it was said that
it was not.

March City Class for Women--1935.

There were women in from 149 out of the
some 200 churches in the Pyeng Yang Presbytery.
The total enrollment as shown by fees paid is
1,553, tho the roll book count shows 1,559.
The attendance by the 16 city churches listed was
777 or about 24 percent of the total Sunday-school
attendance in the different women's Sunday-schools
of these churches. The country attendance was 732.

Reported by Mrs. Alice Bonito

"The Revival Method in Relation to Mass Movement Work"

To day there are two large self-governing and self-sustaining churches (Presbyterian and Methodist) in Korea, with 3,579 church buildings, 110,257 communicant members, 155,227 enrolled in Sunday schools, and over 100,000 total adherents. The Korean missionaries themselves believe that the secret of this so far so successful work is to be found in the basic principles which have from the first distinguished the work in that land. These principles are set forth in a little pamphlet as follows:

1. Acceptance of the native Bible as the inspired word of God.
2. The full witnessing of the Privilege and Duty of every Christian.
3. Flexibility in procedure, through the Holy Spirit.
4. Religious education.
5. Medical work as an evangelistic agency.
6. Self-support, self-organization and self-government.

The 1st point is enlarged upon as follows:

"Believing that the Christians should shoulder the responsibility of carrying on the church work, the policy of the mission has been to use financial funds for aggressive evangelism. Care has been taken to develop the work on a plane above and beyond the merely established churches in order to 'win it for itself'. The erection of modern buildings has been left in the hands of Korean congregations who have built as they were able. The salaries of the ordained pastors are set by the congregations, to which they minister. The services in the smaller country groups are taken care of by voluntary lay leaders. And the individual churches are too small to provide above the salary of a pastor or evangelist, they are grouped into circuits which

initially support a man to give the pastoral care. Locally elected deacons and elders, trained in Bible Institutes, are responsible for leading services and

...of increasing in any place."

All thru the last 20 years the Christian Church has been...
...to their neighbors...
...to self-help and self-employment. Literature...
...in connection with the 50th Anniversary of the...
...concentrated above all else

"50 Years of EVANGELISM".

...of the 25 missions carried on by the...
...Evangelistic Board, but in comparison...
...of these 25 fields, there has...
...the following record:-

- 1. 40 per cent of the population of the...
...25 Evangelistic Missions of the world.
- 2. 40 per cent of the untrained pastors.
- 3. 20 per cent of the lay evangelists.
- 4. 37 per cent of Sunday school pupils.
- 5. 27 per cent of day schools.
- 6. 25 per cent of the day school pupils.
- 7. 27 per cent of the self-employment courses.

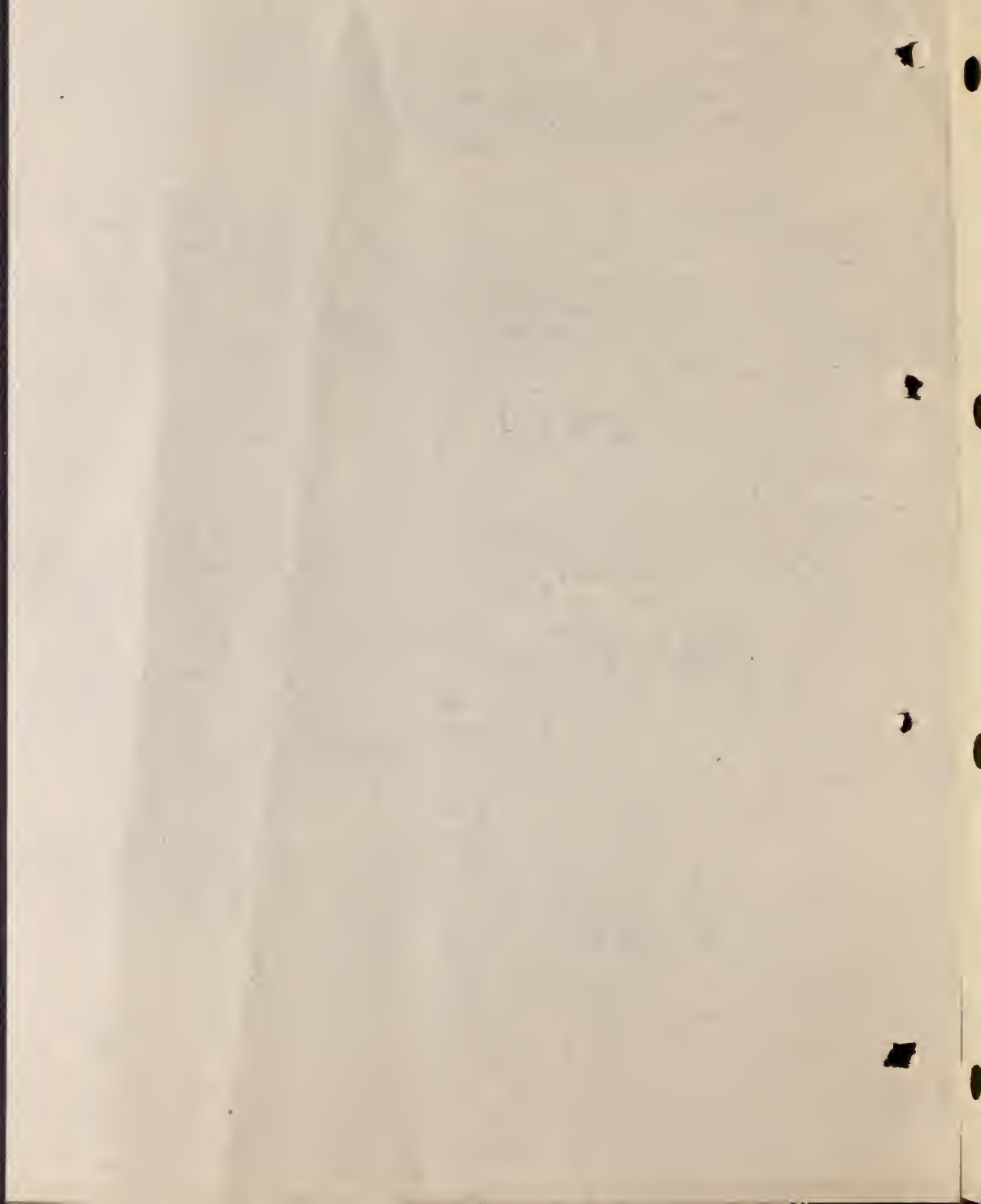
1934

These total 7.6 per cent of the total appropriations...
...of the 25 fields, and these only 1.33 per cent...
...of that is the direct work of the native...
...Church.

From- The Social Gospel: A Review of the Current
Mission Study Text Books Recommended for Adults by the
Board of Foreign Missions, Presbyterian Church, U.S.A.
by Rev. Chas. J. Woodbridge
in Christianity Today, Feb. 1935.

The appalling results of this anti-doctrinal attitude are evident in the misplaced emphasis and failure of much mission work. The General Secretary of the National Sunday School Ass. of Japan writes: ("Suzuki Looks at Japan" ^{p. 17} by Willis Lambit) "Our biggest effort this last year has been to try to keep our children from the deadly influence of hate for others, racially, nationally, individually and socially." (Shades of Martin Luther!) Another writes, "That there are many learned professors without Christian heart or conviction, or worse still, with antipathy to Christianity, in these mission schools, does not speak well for their spiritual influence." ("Japan Speaks for Herself", edited by Milton Stauffer). Kagawa admits ("Christ and Japan" by Kagawa, p. 54) "I know of one mission school where some of the students went thru the entire five-year course without once attending a religious service". *(And Billy Hester in the home land are sacrificing & help in the support of these schools.)*

"Opposition to Christianity based on prejudice, is rare today among intelligent Japanese. Even Buddhists do not openly fight the Christian faith" (Japan Speaks for Herself", p. 74) The reason for this lack of opposition to Christianity may well be that the proponents of the social gospel have a relatively laissez-faire attitude toward other religions. Rome tortured the Christians centuries ago because the latter refused to compromise with paganism. When heathen opposition to Christianity becomes rare, it is a rather clear indication that a diluted, innocuous form of Christianity is being presented.



Report on Bible Women working in Presby. Churches
in Korea - June #935

	Pyeng Yang	Total Korea.
No. used-	31	173
On Mission Funds-	4	19
On Native Funds-	26	113
On Personal Funds-	5 full; 3 part.	
Average Pay-	Yen 5-20	Yen 4-30
Volunteer work-	150 women	
B.I.Grads, -	most	137
H.B.S.Grads-	8	26

This shows that more than 26% of our Bible women are supported by the churches and less than 11% on Mission funds, about 15% on private funds. The "in parts" are quite impossible to figure out as they came in some, one third of two women's salaries; one half of 3 women's salaries; parts of five women's salaries."

Kinds of Work: 11 stations report evangelism as a great part of the work. Taiku reports 6 as caring for churches. Kangkei reports women in charge of circuits and Seoul has one such. Taiku reports 30 as working on circuits. 12 are reported as working with women missionaries. All do Bible teaching.

Salaries: The wide range of salaries seems to be in no way based on the amount of education. In some cases the very low salary may be balanced by the church giving food and room or it may be a fund given for traveling expenses of a volunteer worker.

Chief work: Evangelism, winning souls, helping in women's and children's S.S. and Bible classes, calling in homes of the sick, children's work, definite teaching toward preparation for baptism.

Volunteer work: The amount of volunteer service is impossible to determine as some stations give it in

number of workers. P.Y. means hundreds of rural Bible classes taught ; while C.R. and S.C. probably refer to full time workers. Seoul means 29 weeks of rural evangelism and 7 country classes. It would seem as the women getting as little as four yen per month should be considered volunteers.

Miss Hayes reports one woman employed at five yen per month who in 6 month's time established 3 new groups.

The consensus of opinion is that, in the church, the B.W.'s work should be visiting the sick, comforting the sad, teaching the new believers in such a way as to prepare them for baptism. Her great work however should be soul winning and this means much freedom from routine church work for work among the unevangelized.

My (Miss Hartness) idea would be to train more volunteer workers, to have at least one woman in each church who could do the visiting in the homes, help in weddings and funerals, and use the Bible woman almost entirely for advance evangelism and training the church women.

(Reported by Miss Hartness.)

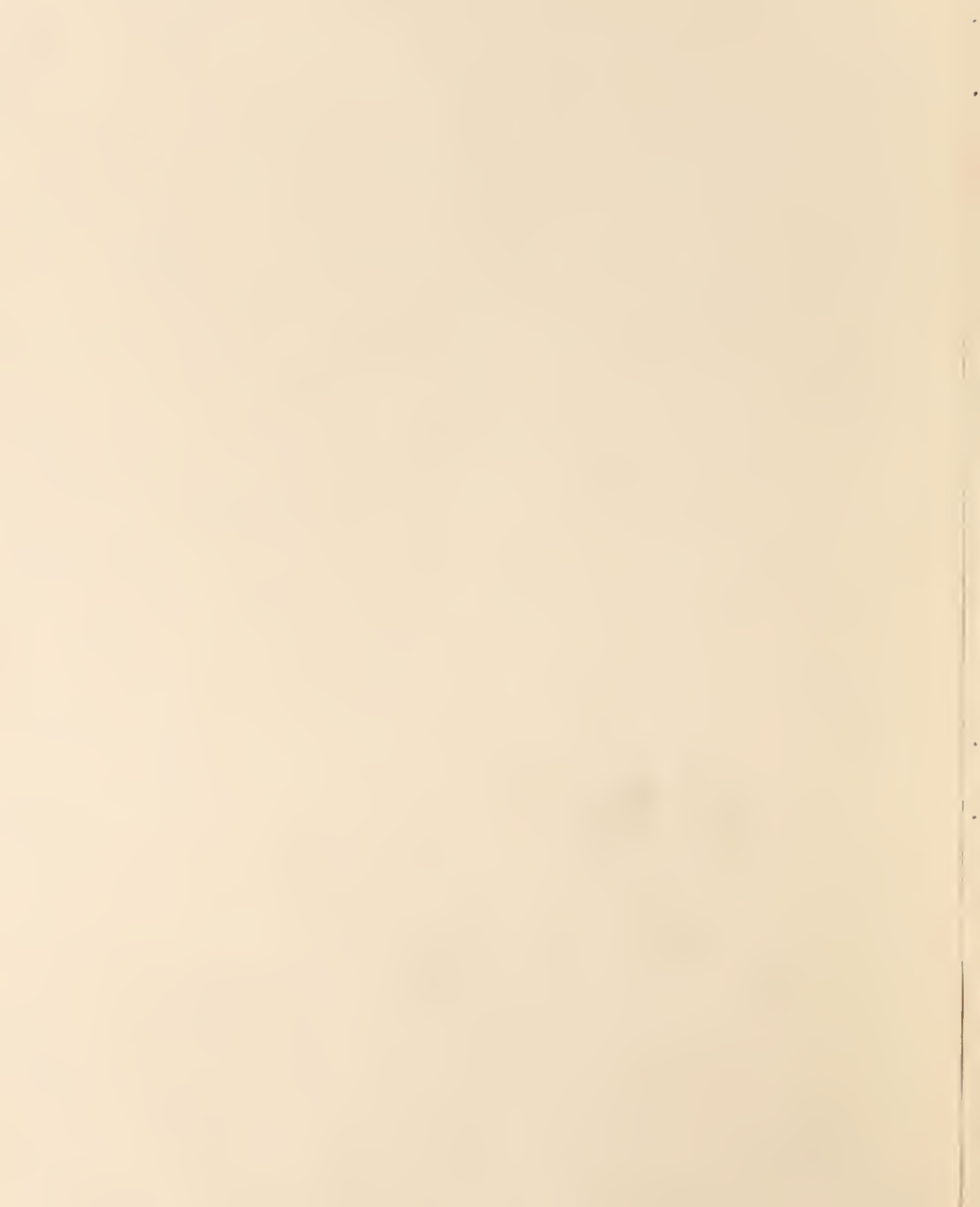
P. Y. Women's Bible Inst.

*Just 25 years (1910 - 1935) since
beginning of the Institute & we had
187 enrolled in the 2 1/2 mo. Course &
18 in the month's Post Grad. Course*

May 27, 1935. Dr Edmund Cropper of New York

declared that in his opinion the present age needs these 5 aspects of truth revealed:-

1. that life has meaning -- there are eternal values; things really do matter; man's life does have value
2. the proclamation of social solvation -
3. a message of health & healing -- the record of Jesus' life is filled with instances of the way in which he brought physical health.
4. a message of deliverance as war.
5. the message of the Crucified Christ.





A TYPICAL UNIMPROVED KOREAN VILLAGE

BUILDING A NEW KOREA

Glimpses of Progress and Forces at Work

BY DELAVAN L. PIERSON

THE "Hermit Nation" has passed into history, and a New Korea is being built out of the old. Even the familiar names have been changed in maps and on signboards. Korea has become Chosen; Pyengyang is now Heijo; Syen Chun is Sen Sen; and Seoul, the capital, is Keijo. Generally these are Japanese translations of Korean characters. As the Hermit days passed with the advent of foreigners and the coming of Christian missionaries, so now with the advent of Japanese sovereignty the old life and institutions are gradually disappearing. Railroads and motor roads are opening the interior; steamship lines and airplanes are bringing in foreign travelers and commerce; telephone and telegraph are making communication quick and easy. Over

500,000 Japanese have settled in Korea in the last twenty-five years and Chinese coolie labor is temporarily imported. The patronage of foreign tourists and the benefits of foreign commerce are eagerly sought.

A party of eighteen American editors and their wives preceded us in China and Korea. They were well-known journalists connected with influential periodicals. During their five days in Korea, as guests of the Japanese Tourist Bureau, they visited the beautiful Diamond Mountains and the capital city, Keijo. Naturally, their hosts made sure that they would see and hear the things that would make the most favorable impression on them and on their readers at home. Banquets and speeches and visits to palaces and shrines

gave them glimpses of the externals of Korean scenery and development — from a Japanese viewpoint. But life on railways, in hotels and at pleasure resorts, in shops and temples, cannot be expected to make one understand conditions in Korea.

In interviews and speeches, these editors reported "Peaceful contentment and calm; prosperous farmers and wonderful progress in agricultural development; happy men, women and children in the villages and on the city streets." These were, perhaps, natural conclusions from seeing the hard working, picturesque farmers, in their wide-brimmed hats, at work in the paddy fields. The men and women in white starched clothing and old gentlemen in transparent horsehair hats covering "top knots," are picturesque and pleasing sights. But we must look beneath the surface if we would understand Korea or any land. Here we find unrest and a dread of the future that are destroying the "peaceful contentment" and that threaten Korean farmers with ruin.

While in Korea, it was our privilege to talk with Japanese and Koreans, missionaries and business men, journalists and pastors, men and women, and to read newspapers and official reports. By these means we gleaned some truth as to the real conditions, the difficulties and the forces concerned in the building of a new Chosen out of the old Korea.

After some months spent in Moslem lands, in India, Burma and China, all with their unrest and vexing problems, it was refreshing to visit a land which is *not* claimed to be "the most difficult field in Asia." Korea has long been looked

upon as one of the most fruitful and promising fields—in many respects the work being comparable to missions in Apostolic days. But while there is much to encourage, there are also in Korea today, as in Palestine and Asia Minor in the first century, many difficulties to be overcome. One need not look far beneath the surface to discover them. But these are days of building a new Korea out of the old; difficulties and conflicts may be expected; they are not causes for discouragement but are a challenge to faith and more earnest endeavor.

In Pyongyang, I was invited to a Korean banquet to meet a company of Korean gentlemen. I compromised on a "tea" as offering a better opportunity for informal conference and fellowship. Twelve men of education and standing, all deeply interested in the highest welfare of their country and people, made the two hours fruitful and delightful. We were seated, shoeless and cross-legged, on the matted floor, around a long table about a foot high, in an attractive Korean home. By way of introduction, I asked each one to indicate his occupation and special interests. Dr. Samuel Moffat, a missionary who has spent forty years in Korea, interpreted and asked what their reply to the question would have been twenty years ago. They laughed and said, "We would all have replied that we were gentlemen of leisure." In those days, this was considered more in keeping with dignity. Now they answered frankly. The host was a landed proprietor, the father of one of the best surgeons in Chosen. Another, was himself a leading physician with modern education and a good practice. There was

Kim Moksa, the famous evangelist, now almost blind but still traveling hundreds of miles in Korea and Manchuria, preaching the Gospel. There was Pyun Moksa, pastor of the large, self-supporting Central Presbyterian church in Pyengyang—a church with over 2,000 members and the mother of eighteen other churches. Other men present included two successful dry goods merchants, a dealer in sea products, a paper merchant and a dealer in gold. Many of

with the political outlook and know not what the future offers. The older and wiser Koreans see no hope for independence but are discontented with present conditions. When any disturbance occurs, the Japanese police first arrest Korean suspects and then make inquiries. Last year, when some Japanese students made objectionable remarks to Korean girls, the Korean students resented it and a fight followed in which Japanese used knives. The police arrested the



KOREAN CHRISTIAN BUSINESS MEN WHOM THE EDITOR MET IN PYENGYANG

Kim Moksa stands at the right of the center and Dr. Samuel Moffett at the right, second row

these men had suffered severely for their faith and all had been tested and had proved their loyalty to Christ.

"What," I asked, "are some of the difficulties that hinder the progress of the Korean Church today?" All took part freely in the discussions. The gist of their replies is as follows:

First, there are the *political difficulties*. The patriotic youth are restless under the rule of a foreign government. They are dissatisfied

Koreans only, put them in jail and sought by harsh means to extort confessions. Some students, under torture, acknowledged faults which later they denied. It was difficult to discover the truth.

The present Governor-General, Baron Saito, is highly respected by the Koreans who believe that he is endeavoring to establish peace and justice; but the police are hated as suspicious, harsh and unfair. Their occasional mistreatment of Koreans keeps the people

in a state of unrest and fear. Some months ago, when Kim Moksa was asked by the Christian Endeavorers to address a large meeting on temperance, he made an impassioned plea for total abstinence. "Strong drink," he said, "is the cause of many evils in Korea—poverty, loss of property, sin and degeneracy. If you would be true patriots and true men, leave strong drink alone!"

"Stop! Stop!" cried the Japanese police, who are always watching for sedition in such an audience. These remarks of the speaker were considered dangerous because the Japanese own the breweries and distilleries.

"Why should I stop?" cried Pastor Kim. "What I have said is only the truth."

"Well, be careful," replied the police.

The audience needed no stronger endorsement of the speaker's words than the opposition of the police. The Koreans cried out and beat their breasts, many broke their clay pipes and those who had bottles of strong drink emptied the contents on the ground. They vowed to become total abstainers and to use money formerly spent for drink to buy cattle and farm implements. Thus, indirectly, the political feeling helped the cause of temperance.

Koreans complain that the Japanese have not only taken their country, but that they are endeavoring to rob them of their language and their literature; they have substituted Japanese names for Korean to designate their cities and have introduced foreign coinage; they have brought in foreign soldiers and police and have made subordinate hireling police of impoverished Koreans. These are

despised as traitors. The Japanese schools and textbooks are used to "Japanize" Korea and school children are forced to pay homage to the Emperor's picture and even Christians are compelled to worship at Shinto shrines.

Many distasteful features of Japanese rule are necessary and some are beneficial to Korea; but the situation creates unrest and discontent. The Japanese are conquerors by force of arms, but they have not yet learned how to be "more than conquerors" by winning the confidence and friendship of the Koreans. One result of these conditions is that the attention of the people is drawn from worthwhile religious and spiritual matters. Some have the mistaken idea that patriotism demands their more earnest devotion to temporal and material things even though this is to their own loss and a detriment to the Church.

A second obstacle to Christian progress in Korea is *economic*. From an Occidental standpoint, the Koreans have always been poor, but not paupers. They have had to work hard for a meagre subsistence, but their life has been simple and their wants few. Mud walls with a thatched roof for a home, rice and beans for food, and a few yards of cloth for clothing, have in the past sustained life. Today, however, the standards of living have become more complicated and their expenses have increased, without a corresponding increase in income. The material progress of Korea, with enlarged commerce and manufacture, reforestation and large irrigation schemes, has improved the country without directly benefiting Koreans. In some instances the reverse is true.

Take the great Japanese irrigation projects. The average Korean farmer owns and cultivates but a few *tsubo* (6 feet square) of land. All his efforts have been required to raise enough rice for his immediate necessities. Now the Japanese propose to tax the farmers whose land is irrigated to pay for the irrigation projects in ten years. And they must use the irrigation ditches whether they wish to or not. This taxation, the Koreans declare, will absorb all the profits from their farms and they will be obliged to sell or mortgage them. It is a confiscatory project. Japanese bankers and the Japanese Development Company are ready to loan money to Japanese but not to Koreans, except at excessive interest. Thus, the Koreans declare, two-thirds of the farm lands will be in the hands of the Japanese in a few years. If the payments could be extended over a period of thirty years the farms might be saved—and the farmers also.

The Koreans also find it difficult to compete with Japanese in business for they have no modern methods or experience in foreign trade.

This economic situation is threatening the churches. The Christians have been taught to be thrifty and to give generously. Most of their churches are self-supporting. Now parents find it difficult to educate their children, and church members to support their pastors. For some years Christians have devoted much time to Bible study and Christian work, giving many days a year to personal evangelism of their non-Christian neighbors. Now economic pressure makes this more difficult. There is also an increased temptation to use the Lord's Day

for their secular business. Physical needs are so insistent that spiritual things suffer neglect.

A third difficulty is related to *education*. For the past forty years, Christians in Chosen have stressed elementary education and before the coming of the Japanese most of the schools, especially in country districts, were in their



A BURDEN BEARER IN KOREA

hands. The Japanese have sought to control the educational system and to secularize it. Mission schools were required to make attendance at religious exercises voluntary and to take the Bible out of the curriculum. Some missions yielded to this demand, but the Presbyterians declined to carry on school work if the new regulations were enforced. The Japanese wisely agreed not to press the letter of the law and most of the schools continue to teach the Bible

as before. Some are recognized by the government, but pupils in unrecognized schools suffer handicaps in preparing for government positions.

One of the chief complaints is that Japanese schools discriminate against Koreans—especially Christians or any who have been connected with the Independence Movement. While the Japanese have temporized in the matter of religious education in mission schools, they are known to look with disfavor on Christian education. Christian students from mission schools find it difficult to gain admission to Japanese universities and technical schools. Parents are therefore tempted to send their children to government institutions where they receive no Christian instruction and may even be under anti-Christian influences. There is danger that this may lessen the high respect which Koreans today hold for the Church and other Christian institutions.

A fourth difficulty is found in the present general *social and religious situation*. Intemperance, the social evil and other sins have always been present in Korea—as elsewhere—but they were growing less and less respectable under Christian influence. Unfortunately, with the advent of the Japanese, these evils have increased. More intoxicants have been imported and licensed prostitute quarters have been established in several cities. Added temptations have been put in the way of the youth and many are not strong enough to resist. Imposing Shinto shrines have been established, like that on the mountain overlooking Seoul; ancestral worship is linked with emperor worship; atheistic and communistic literature has greatly

increased and an anti-Christian spirit is fostered.

Forces for Building

All this directly affects the growth and the health of the Christian Church, which at one time gave promise of being the dominant influence in Korea. Truly this is not the most difficult field in Asia, but there are still many obstinate obstacles to be overcome in the name and power of Christ. These obstacles offer a challenge to the Christian Church for Korea is a field of great opportunity and of rich promise. The people are unusually susceptible to the teachings and the Spirit of Christ and the forces that are with us are stronger than those that are against us.

1. To spend a Sunday in a city like Pyengyang is an inspiration. It was our privilege to make a round of visits to many of the Church and Sunday-school services in this "Christian Capital" of Korea. We could not even catch a glimpse of all the services, for there are over twenty Presbyterian churches alone, besides many strong Methodist congregations. At the West Gate church, it was very impressive to see an audience of five hundred men and women in their white, yellow, pink or purple garments, looking like a field of lilies, daffodils, roses and hyacinths. All had removed their shoes and were seated cross-legged on the clean grass matting. The women were on one side and the men on the other. Children and young people meet at a separate hour. No more reverent and attentive audience could be found in any land. With bowed heads, they joined in prayer; with open Bibles they followed the Scripture read-

ing or exposition; with one accord they joined heartily in the songs of praise.

In the room below was gathered, at the same time, a junior audience. The Presbyterian churches hold their preaching services in the afternoon, some of the congregations being so large as to necessitate adults and young people meeting at different hours.

In the mornings, the Presby-

prompted. New pupils from non-Christian homes are placed in a separate class until they have attended four successive Sundays and can be cleaned and classified. The earnest, reverent, Church-wide Bible work is one of the secrets of the strength and growth of Christianity in Korea. Among a population of 19,000,000, there are over 2,000 Presbyterian churches alone, besides almost as many Methodist



PART OF A SUNDAY MORNING AUDIENCE IN THE CENTRAL PRESBYTERIAN CHURCH, PYENGYANG, KOREA

terian churches hold their large schools for Bible study in three sections. Men, women and young people take their turns in filling the large churches and in caring for the home and small children. The sight of these large Sunday-schools diligently engaged in Bible study set an example to churches in America. Many of the girls and women carried placid little black-haired, olive-skinned babies strapped on their backs, Korean fashion. These infants practically never cried; they slept or nodded, smiled or nursed as nature

and independent congregations. The total number of Protestant church members is over 300,000, with as many more adherents.

2. Another sign of strength and secret of growth of the Korean Church is the way in which Christians witness to their *unbelieving neighbors*. Believers have been taught that it is the duty and privilege of every Christian to be a witness; one of the requirements for Church membership is that the candidate shall have already sought to lead some unbeliever to Christ. Many new congregations

have been formed in towns and villages never visited by an ordained pastor, evangelist or missionary. Some of the regular means used to spread the Gospel and to strengthen the Church are: evangelistic itineration and revival campaigns; Bible classes and institutes held for from two to ten weeks in various churches; Christian work in schools, colleges and hospitals; and special Bible courses in higher Bible schools, theological seminaries and medical schools.

A special church-wide evangelistic campaign is now in progress throughout Korea.

The objectives are:

1. To double church attendance.
2. To double church membership.
3. To increase the number of inquirers.
4. To increase attendance at Sunday-schools.
5. To promote Bible classes and Bible institutes.
6. To promote family worship in the homes.
7. The church-wide observance of the Lord's Day.
8. Every church member a witness for Christ.
9. Every Christian a Bible student.
10. To promote Christian stewardship in the use of time, talents and money.

For the evangelistic meetings, cards were distributed to church members. These are good for admission only when the member is accompanied by a non-Christian. This insures an audience at least 50 per cent unevangelized and enlists Christians as personal workers. Already many churches report a gain in all objectives and some have already doubled or tripled their membership.

Sunday observance and regular church attendance are both strongly stressed among Korean Chris-

tians. In Pyengyang and other cities and towns the shops of Christians can be distinguished from those of non-Christians by the fact that they are closed on Sunday and the shutters are up. Non-attendance at church is a cause for discipline, and if continued without good reason leads to suspension. In the present campaign, some of those so disciplined have been restored to the church and have expressed their joy in their return to the fold.

3. Another source of strength to the Church in Korea is the fact that pastors consider their congregations not merely their field for cultivation, but their *force for service*. Requirements for church offices include not only a blameless life, but evidence that the candidate rules well his own household; that he knows the catechism and rules of church government; can read Korean and Chinese and is able and ready to pray and preach acceptably. If the wife of a church officer becomes involved in a scandal or if one of his children marries an unbeliever, that is sufficient cause for his resignation. He should be able to exert a stronger influence in his own household if he is worthy to rule in the Church of God. It would be interesting to apply these tests to church officers in America!

In the building of a new Korea out of the old there are many forces at work. Chiefly, they are two—as has been intimated—the Japanese government and the Christian Church. These should not be antagonistic but supplementary. The Japanese are developing the material resources, promoting sanitation, health and education. They are responsible for peace and security, for justice

and laws, and for international relations. In most of these directions they are showing commendable efficiency. Where they fall short seems to be in their lack of sympathy and understanding of the Koreans. Most officials tend to treat them as inferiors and seek to transform them into Japanese too hastily and harshly. They show a lack of appreciation for Korean history and institutions and overlook the value of religious teaching—especially the blessings that have come through Christ and His Gospel.

The other great factor in the building of the new Korea is the *missionary movement*. This has meant the establishment of schools and colleges, hospitals and churches, the distribution of Bibles and Christian literature, work for lepers and the farmers. The Agricultural Institute under Mr. Dexter N. Lutz, a Presbyterian missionary at Pyengyang, conducts an experimental farm, carries on experiments in soil improvement, fertilizers and seeds, provides agricultural courses for students, holds institutes for farmers, and trains picked men to go out and conduct similar institutes in their own districts. Since 80 per cent of the population is engaged in tilling the soil, this work is of far-reaching importance. Indirectly, it is vitally related to the growth of a strong, self-supporting, independent, missionary Church.

Perhaps the most characteristic feature of the Korean Christianity has been its devotion to the Bible and whole hearted acceptance of its teachings as the divinely given rule of faith and life. In every Mission field, power and permanence in Christian life have been in proportion to such acceptance

of the Word of God. The Bible must be studied and understood and its teachings followed if a Church is to live and grow. Korean Christians accept it literally. They fully believe that the Lord today, in answer to the prayer of faith, heals the sick. They still cast out demons in the Name and Power of Christ; they follow New Testament standards more closely than most western Churches in the observance of the Lord's Day, in the examination of candidates for baptism, in the selection of church officers, and in the rules for church discipline.

If these standards are not to be lowered and are to be intelligently followed and understood, the church leaders must be carefully trained as teachers and overseers of the flock. Today, few of the pastors are college graduates. They are assisted by "helpers" who have had Bible training and evangelistic experience. There is great need for a better educated ministry and for more of these Bible trained "helpers." Ordained pastors are trained in the Presbyterian Seminary in Pengyang and in the Methodist Seminary in Seoul. Helpers, Bible women and church officers are trained in short-term institutes and in Bible schools.

In the winter of 1911, Dr. Arthur T. Pierson visited Korea and was deeply impressed with the apostolic character of the work and the opportunity before the Church. Conferences with missionaries led him to desire earnestly to help strengthen the Bible training among people that were eager for it. Soon after he returned to America, he was called Home, but his family and friends united to carry out his purpose by establishing the Pierson Memorial Bible

School in Seoul, the capital. This school is based on Jesus Christ as the Son of God and Saviour of men, and the Bible as the inspired Word of God. The School has now been in operation for over fifteen years. In it are coöperating the Northern Presbyterians, the Northern and Southern Methodists and the Canadian Presbyterians (now, United Church of Canada). The Principal of the School is the Rev. Wallace J. Anderson, a Presbyterian missionary, and at the time of our visit there were forty-three students. Eleven were graduated last year, of whom three were Methodists and eleven Presbyterians. They came from eight of the thirteen provinces and all planned to enter Christian service. Two are now in the Theological Seminary in Pyengyang, and their consecration and ability are highly commended by the faculty.

We were greatly impressed with the earnestness and high purpose of the pupils of this Bible School. Many are of high calibre as men and as Christians. Some had traveled long distances on foot, one hundred miles or more, to attend the School. They could not afford the price of even a third-class railway ticket. Most of them were living on a minimum allowance for food and clothing, with none of the comforts—much less the luxuries—enjoyed by seminary and Bible institute students in America. Yet they were cheerful and uncomplaining and were happy to walk several miles to save carfare that had been given them, in order to put the money in a fund for summer evangelism. Practically all of the students spend a part of their time in evangelistic work, Bible teaching and preaching in the Seoul district. Last summer

several traveled on foot to various parts of the country to do evangelistic work.

As we studied the needs of the Korean Church for more trained Bible leaders, and learned of the opportunities for preaching the Gospel, saw the earnestness of the Koreans in Bible study and the eagerness of these young men to prepare for Christian service, we were deeply convinced of the important place that such a Bible school can fill in the program of Christ, as a "School of the Prophets" in Korea.

It is not the purpose of this Bible school, or that at Taiku, to fill the place of a theological seminary. This need is at present supplied in Seoul by the Methodists and in Pyengyang by the Presbyterians. It is more in line with some Bible institutes in America and is designed:

1. To train unordained church workers.
2. To give special Bible instruction and practical experience to students not ready to enter the seminary.
3. To conduct short term classes and institutes for men and women of the Seoul Station.
4. To provide classes for laymen in church leadership.
5. To offer night classes for Sunday-school teachers and others.
6. To give practical courses in personal evangelistic work.
7. To offer musical instruction for choruses and leaders of church music.

This is a large program which is not now covered by any school in Korea. To carry it out will require increased support from America and from Korea. The Church on the field is having a hard struggle to maintain its standard of self-support and poverty makes it impossible for stu-

dents to meet the full cost of tuition and board. None of the Christian colleges, seminaries or Bible institutes even in America are self-supporting—much less can we expect this today in Korea. The need is vital and the opportunity is great. If the challenge is accepted, American Christians who believe

training schools will be a great loss to the Church.

“Third, the sympathy and prayers of the Christians in America.”

To the question “How can Christians at home be of greatest help to Christians in Korea?” some pastors in Taiku replied:



THE FACULTY AND STUDENTS OF PIERSON MEMORIAL BIBLE SCHOOL, SEOUL
Mr. Anderson, principal, is seated next to the editor in the second row and Mrs. Anderson to the left of Mrs. Pierson

in evangelical biblical training for the Koreans must accept it and provide additional support.

To the question: “What is the greatest need in Korea today?” the Christian laymen in Pyengyang answered:

“First, fair and impartial treatment; an opportunity to earn an honest living and to live an honest life.

“Second, Christian education. For this, Koreans need continued help. Any decrease in the number of Christian schools or in the support of Christian colleges and

1. “By considering Koreans as truly brothers and sisters in Christ and by giving brotherly help in this time of need.

2. “By sending more missionaries, filled with the love of Christ and faith in the word of God, to help train our church leaders.

3. “By prayerful and sympathetic support of our efforts to build up the Church of Christ in Korea.”

Will *you* accept this challenge and help to carry out this program? It is a program for building a New Christian Korea.

WHAT THE CHURCH OFFERS MEN*

*A Message to the People of the United States from One Hundred
American Clergymen*

THE Church of Jesus Christ offers to men an authentic message concerning God which leads to the secret of all worth-while living. It recognizes the universal human hunger for God, and the possibility of communion with Him. It reveals God as a living, Personal Force. It offers a partnership with God. . . .

The Church offers acquaintanceship with the great men of the past. In the lives of prophets and heroes and in the life of Jesus Christ, the Church holds up the ideals by which character and achievement may be measured. In the call to help build the Kingdom of God on earth, the Church presents the purpose which gives deeper meaning to everything men do. It releases through human lives the transforming power of God. It gives men a long view of life. . . .

The Church offers a fellowship with the great host of believers throughout the world. It gives an opportunity to work with other men for the cultivation of the spiritual life and for increasing the stock of goodness in the world. It offers membership in an organization which thinks in terms of world relations. It is the oldest and most honorable institution in existence. . . .

The Church offers a comradeship of worshippers. While it urges private devotion, it brings men together so that they may receive the inspiration which comes from united worship; and to this end it provides a vast storehouse of aids so that men may "practice the presence of God." This comradeship is the greatest brotherhood in existence. . . .

The Church offers to men the most inspiring task in the world. It gives them a view of life which lifts them out of themselves and relates them to vast purposes. It has a world-wide program of social adjustment, sanctioned and empowered by religion. It offers modern men a fighting chance in the great struggle to improve the conditions of life here on earth. It asks men to devote their best talents, their keenest wisdom, and their highest genius in helping to make this world what it ought to be. . . .

The Church offers comradeship with Jesus Christ in all the affairs of life. It gives men a clear understanding of the mind of Christ. It is through Him that we come to know God. The steady discipline of intimate friendship with Jesus Christ results in men becoming like Him.

The Church offers to men a solution of the problem of sin. It gives comfort and strength when trials come and sorrows weigh upon the heart, an enlargement of life's meaning, guidance in life's endeavors, and an assurance of life's outcome. It offers a message of courage and hope, the gift of wisdom in times of perplexity, the assurance of perfect peace, emancipation from ignorance through the truth which makes all men free, and the power of eternal life.

* From the "Fact Book" of the Home Missions Congress, Washington, D. C.

Program
of
The Fiftieth
Anniversary Celebration
of the
Chosen Mission
of the
Presbyterian Church in the U. S. A.
June 30-July 3, 1934
Post Chapel, John D. Wells School
Seoul, Chosen

Met at *Byun Song* - *Kyung Jin* Chapel

Sat P.M.

영가사역

Independence Arch - *독립문*

지인동

SATURDAY, JUNE 30

Opening Session, 7:45-10:15, P. M.

REV. H. E. BLAIR, CHAIRMAN.

- 7.45 P. M. Song Service
- 8.00 P. M. Opening Exercises.
Reception of Representatives from the Government-General. *중도부 대부*
- 8.30 P. M. Chorus Severance Nurses Training School.
- 8.35 P. M. "Fifty Years of Promotion by the Home Board and the Home Church," Rev. G. S. McCune, D. D., LL. D.
- 8.55 P. M. Jubilee Hymn.
- 9.00 P. M. Greetings from the Guests.
- 9.30 P. M. Informal Reception.
- 10.15 P. M. Adjournment.

about 40 speculatives from other countries

SUNDAY, JULY 1

Morning and afternoon; Guests speaking and welcomed by the local churches.

Afternoon Session, 5:00 P. M.

- 5.00 P. M. Union church service. Morris Hall.
Sermon by Rev. D. C. Barnhouse, D. D.
Tenth Presbyterian Church, Pittsburg, Pa.

Sunday 7:45 AM 3 hrs

Evening Session, 7:45-9:30 P. M.

Honorary Chairman, Rev. W. L. Swallen, D. D.

- 7.45 P. M. Song Service.
- 8.00 P. M. Opening Exercises.
- 8.15 P. M. Chorus Seoul Girls Academy.
- 2 8.20 P. M. "Fifty Years of Missionary Life and Service,"
Rev. S. A. Moffett, D. D.
- 8.55 P. M. Jubilee Hymn.
- 9.00 P. M. Reminiscences by some of the Senior Missionaries.
- 9.30 P. M. Adjournment.

MONDAY, JULY 2

Morning Session, 8:45-12:15 P. M.

Honorary Chairman, Rev. Norman C. Whittemore.

- 8.45 A. M. Song Service.
- 9.00 A. M. Opening Exercises.
- 3 9.10 A. M. "Fifty Years of Mission Principles, Practice and Organization," Rev. C. A. Clark, Ph. D., D. D.
- 4 9.40 A. M. "Fifty Years of Christian Literature,"
Rev. H. A. Rhcdes, D. D.
- 10.10 A. M. Discussion.
- 10.40 A. M. Intermission.
- 10.55 A. M. Devotional Period.

Leader Rev. Lapslee McAfee, D. D.
First Presbyterian Church Berkeley, Calif.
Solo. Mrs. Samuel Shin.

Honorary Chairman, Mrs. W. L. Swallen.

- 5 11.30 A. M. "Fifty Years of Women's Work,"
Miss Margaret Best.
- 12.00 M. Discussion.
- 12.15 P. M. Adjournment.

Miss Seem 7:45 AM

Acts 5:42

I Cor 1: 17-18; 23-25

2:2

II Cor 4:5-7

Afternoon Session, 2:00-4:00 P. M.

Acts 13:38,39

Honorary Chairman, Rev. Cyril Ross.

2.00 P. M. Opening Exercises.

2.10 P. M. Mission Survey.

6 2.25 P. M. "Fifty Years of Comity and Cooperation,"
Rev. Norman C. Whittemore.

2.55 P. M. Jubilee Hymn.

7 3.00 P. M. "Fifty Years of Christian Training,"
Rev. S. L. Roberts, D. D.

3.30 P. M. Discussion.

4.00 P. M. Adjournment.

4.00-5.30 P. M. Reception & "Messages from Abroad."

Evening Session, 7:45-10:00 P. M.

Honorary Chairman, Mr. Robert McMurtrie.

7.45 P. M. Song Service.

8.00 P. M. Opening Exercises.

8.10 P. M. Mission Survey.

8.20 P. M. Solo. Rody Hyen.

8 8.25 P. M. "Fifty Years of Development of the Korean Church,"
Rev. H. E. Blair.

9 8.55 P. M. "Present Day Religious Problems,"
Rev. Richard H. Baird.

9.20 P. M. Jubilee Hymn.

9.25 P. M. Discussion.

10.00 P. M. Adjournment.

TUESDAY, JULY 3

Morning Session, 8:45 A. M.-12:15 P. M.

Honorary Chairman, O. R. Avison, M. D., LL. D.

8.45 A. M. Song Service.

9.00 A. M. Opening Exercises.

10 9.10 A. M. "Contribution of Educational Work for Young Women
to the Christian Movement," Miss B. I. Stevens.

11 9.40 A. M. "Contribution of Educational Work for Young Men to
the Christian Movement," Rev. E. M. Mowry.

10.10 A. M. Discussion.

10.40 A. M. Intermission.

10.55 A. M. Devotional Period.

Honorary Chairman, Rev. W. B. Hunt.

Leader Rev. Francis Shunk Downs, D. D.

First Presbyterian Church, Berkeley, Calif.

Duet Allen Clark, George Adams.

12 11.30 A. M. "Contribution of Medical Work to the Christian
Movement," O. R. Avison, M. D., LL. D.

12.00 M. Discussion.

12.15 P. M. Adjournment.

Afternoon Session, 2:00-4:00 P. M.

Honorary Chairman, Rev. F. S. Miller.

2.00 P. M. Opening Exercises.

2.10 P. M. Mission Survey.

13 2.25 P. M. "Present Day Social Problems,"
Rev. E. W. Koons, D. D.

14 2.55 P. M. "Present Day Economic Problems,"
Rev. Edward Adams.

3.25 P. M. Discussion.

4.00 P. M. Adjournment.

Evening Session, 7:45-10:00 P. M.

Honorary Chairman, Rev. S. A. Moffett, D. D.

7.45 P. M. Song Service.

8.00 P. M. Opening Exercises.

15 8.10 P. M. "The Forward Look," Rev. J. G. Holdcroft, D. D.

8.40 P. M. Discussion.

8.55 P. M. Mixed Chorus.

9.00 P. M. Mission Session, Mission Chairman Presiding.

Report of Findings Commission and Discussion.

10.00 P. M. Adjournment.

Director of Discussions, Rev. J. G. Holdcroft, D. D.

Mission Survey, Rev. T. S. Soltau.

Mission Exhibit Committee Chairman, Miss L. B. Hayes.

Jubilee Hymn Committee

Mrs. D. N. Lutz, Mr. B. R. Malsbary, Rev. H. J. Hill.

Music Leader, Rev. H. J. Hill.

Pianist, Mrs. H. J. Hill.

50th Anniversary Celebration Committee

Rev. H. E. Blair, Chairman John D. Bigger, M. D.


Miss Olivette L. Swallen Rev. T. S. Soltau, Secretary

Rev. H. A. Rhodes, D. D. Rev. Norman C. Whittemore

The Inside Story

(The growth of the "New Ewha" from 1933 to 1935 as recorded by the Senior class in Journalism in the two publications: "The Ewha College Girl" and "The Ewha College News Sheet")

The Road (*Ewha College Girl*, February 18, 1933.)

EADERS, WE know how you long to hear about our new college buildings. We went to Sinchon last week and saw that all trees on the two building sites were cut down and a road already made. We stood in the sunshine and tried to imagine how new daughters of Ewha College will walk gay and happy on this new road a few years later.

Building will start in the spring on the very day when the earth thaws.

The First Buildings (*Ewha College News Sheet*, April, 1933)

I think all of us college students want to know about the new buildings. If you go to Sinchon on Saturday or some holiday, you may take the new road from the tunnel near the railway station and arrive at the foundations of the new college.

You will find many men working hard, digging, carrying the earth, and cutting wood, while they sing with heavy voices in rhythm. And you will wonder, when you see a shiny, galvanized iron structure, whether it is one of the new buildings that is going up.

Near the royal graves about the center of the site, the foundation is being dug for Pfeiffer Hall. Not so far away you can find another group of men working on the Music building, called Case Hall.

We are all waiting for the new buildings, but we must thank God for giving the opportunity to begin work on them.

The First Corner Stone (*Ewha College News Sheet*, June 17, 1933)

The ceremony performed at two o'clock, June 10th, begins fulfillment of a dream of many years ago when some Ewha friends walked the Sinchon forest. What results from a dream!

The wide ground was filled with guests,

graduates, teachers and students for the laying of the corner stone of Pfeiffer Hall. I wish to speak of only two numbers on the interesting program. Bishop Herbert Welch spoke of a wise man who said that man could not succeed alone; when a man succeeded he had had the help of some woman: mother, wife, sister or sweetheart. This building, he said, must have in it the stones of prayer, sacrifice, ideas, vision, hope and most important of all, Jesus Christ.

My second most memorable note is of the reading, first by Dr. Ryang of the ritual, then by our Dr. Helen Kim of the contents of the stone. There are many important things in it: a Bible, hymn book, a copy of the school seals, all our chief publications, important records, the names of all those connected with Ewha, newspapers of June, 1933, and so forth.

In the far future, when someone shall open this box again, what will they think of its contents? Our imagination cannot walk so far! Old Korean custom put only money in it. What a different idea to make it a record of contemporary life!

Our New Home (*Ewha College Girl*, October, 1933)

Every day during the vacation we have pictured our new college buildings growing in the blazing sunshine. We visited them on the ninth of September as soon as we returned to school. Even on the hill before we reached the first building, the sounds of stone cutting and cement mixing stirred us, and we felt rich and strong.

These buildings are already positively influencing our character and life. We are sure their beauty and strength will be diffused throughout new Korean homes, and inspire the people. We hope they will not be merely shells of steel and stone, wood and brick, but be filled with the spirit of sincerity. Their inner life must seek the treasure of invisible gladness; their eyes must be alight with

truth; their hearts must be warm with the love of serving under every circumstance. Not only are they the gift of human hands, they are the gift of God to us.

Our hearts are full of thanks over hearing that there has been no dissension or accident among the workmen, and that during the summer, rain fell only in the night time so that work went on almost uninterruptedly.

We are delighted with that free woodland. We can draw deep breaths of inspiration from the calm, pure sight. The sky will bless us through the long blue days and silver nights. The cool shadows of the pines will weave their roof for us throughout the seasons. In such a blessed spot the road to knowledge is laid for us. On rainy days or fine, looking up at the lofty roof, we shall feel powerful and comforted.

When we came back, the old building seemed to look down upon us, lonely at the thought of our going. Though we shall soon leave her, she is the early home of our minds. How much she has given to us, and how much she has nurtured our spirits!

The Second Corner Stone

(*Ewha College Girl*, November 1, 1933)

The ceremony of laying the corner stone of the music building was held on Monday, October 9th. Unfortunately wind blew hard and there gathered not so many guests, but it was an excellent ceremony.

Miss Young gave a brief history of the Music Department, Miss Dameron gave a solo, and the Ewha Glee Club sang. The ritual was read by Mr. Inyung Kim. Alice Jung told about the contents of the stone.

The program ended about six. When we walked away among the trees, we felt quite cold and thought about the future. If we study in that new building from next fall, how can the students go back and forth every day? We must pray for the dormitory. Jesus promised us: "Ask and it shall be given you." Let us remember it all the time, and pray.

One More Corner Stone (*Ewha College Girl*, December, 1933)

Whenever we Seniors hear about the corner stones of the new buildings, we envy

the lower classes who can study in the new school. We have met one more envious day!

On November 10 the corner stone of the gymnasium was laid. The rain was dropping on the tin roof of the stone-workers' shelter, with a big noise as if beans were dropping down, when we began the program, and from the clothes of those coming about that time, water was dripping as if they were saved from drowning.

The rain will make us remember that day better. The stone was carved "A. D. 1933" accurately. This time in the stone were put pictures of the Field Day this year and as may old pictures as could be found.

Kindergarten Building (*Ewha College Girl*, February, 1934)

The Junior Thank-offering is given to us this year for a Kindergarten building. We like to look at Mrs. McKibben's picture on our bulletin board; she is national secretary of Junior work in the Woman's Foreign Missionary Society in the U. S. A. and is helping the children to raise this money. We cannot express all our happiness.

Cablegrams!

Captain Swinehart has sent us two cablegrams, announcing the money for the dormitory unit! Even though we Seniors cannot be in the new place, we are so happy to have such good news. The girls who go out to Sinchon next fall are proud of the new buildings. When we visit our mother school we will envy them, but we are thankful to God for such development in Ewha.

Ewha Sunday (*Ewha College News Sheet*, April 28, 1934)

The special Sunday for Ewha College was kept last Sunday, April 22nd, throughout the Methodist churches of all Korea. The offerings of that day are given to us for the new buildings.

Mr. Kwang Jin Saw, a teacher of Ewha High School, preached the sermon at our church and He said:

"One of the honorable things which Ewha College is keeping on is prayer. The teachers and students believe in God and realize that

prayer can do everything. Now we must learn how to pray from this example. Prayer is our power, and like a floating piece of wood for a man who has been shipwrecked.

We *are* a blessed family and our hope will soon be realized. The pine trees whisper to us every day, "Very, soon!"

One More Gift (*Ewha College Girl*,
January, 1935)

We in the Ewha Family are always thankful for God's gift of new buildings in Sinchon.

Although we had received three buildings and two units of the dormitory, we longed to have one more unit, because the two will not hold more than 100 girls, and the dormitory family is almost 130 now. Of course next year the number of new students will increase. Therefore our whole family worried about it, and prayed.

In the first chapel of the new year, our President announced: "The Canadian Missionary Society has given us \$25,000 for a new unit of the dormitory." We were all very much pleased and thankful for God's gift and their great love.

Many Candian Mission places in Korea need money but the great gift came to us. We must make not only our dormitory, the gift of love, beautiful, but also our lives, worthy. Our new dormitory has to be not only our comfortable home, but God's house and a true Christian living place.

God Answered Again (*Ewha College Girl*,
February, 1935)

Every Friday morning, even during vacation, we pray for our college and for the people working directly for it.

So now with great interest and enthusiasm we have watched the beautiful buildings under the hills at Sinchon. They are God's answer to our asking.

Mr. and Mrs. Pfeiffer, New York philanthropists, had contributed for the construction of the main building and dormitory, but in addition on February 23rd we received a cable from Capt. Swinehart, now working for us in America. Immense joy! Mr. and Mrs.

Pfeiffer are contributing \$50,000 for endowment and \$5,000 for maintenance next year.

We are very grateful to Mr. and Mrs. Pfeiffer and are sure that our college will become a more complete and strong educational institution with these generous gifts.

Last Days (*Ewha College Girl*, March, 1935)

A dream coming true! It was the last week before we moved. We were so excited that every bit of grass blown by the wind on the old campus seemed making a farewell courtesy.

The last Friday in the old chapel the president said: "Our Ewha is the crystallization of many persons' prayers and love. We cannot tell who and who made Ewha, in the east or west. It was the whole world's love. Mrs. Pfeiffer has given much but if we had not prayed who knows whether God would have allowed her money to come to us? 'Rejoice always and pray without ceasing.' The new Ewha is not only a school, but a palace for Korean women. We are all princesses who live in that palace."

The Long Parade

Miss Frey's birthday! On this ninth of March, teachers, students, and all the staff members marched out to our new college buildings at Sinchon. After song and prayer were finished in front of dear old Frey Hall, the four departments in long parade followed the heads of departments in single file, carrying things which had been left for us to take: books, pictures, queer glass laboratory equipment, and musical instruments.

Over the hill the white stone buildings welcomed us. The college song and yell were shouted up through the boughs of the pine trees. When all had gathered in the assembly room on the third floor of Pfeiffer Hall, the president said, Let us sing and pray in thanks to God.

Paradise

All things are beautiful in our new buildings, everything harmonious and artistic.

We are really here in Sinchon! It seems only a dream, but it is all true. How happy we are!

세계기도일순서

(이순서는 엘리사·이·헨델순서가 준비한 것인데 우리 각 지방 각 교회에서 참고로 쓰기 위하여 역안한 것입니다)
시 일.....一九三八年三月四日

제목.....세계적우의의기관인교회

一、주 악

一、성령운동 (사회자 시편 一〇五편 一—四)

영혼에게 감사를 하며 그 인성을 불탄 영혼의 되 그 행사를 만사의 알지 못할지이다. 그 의 제 노릇하며 그를 찬양하며 그의 모든 기사를 말함지이다. 그 성령을 자랑하라 무릇 영혼을 구하는 자는 마음의 즐거움지이다.

二、기도회취지선언 (사회자)

오늘은 세계기도일인데 우리조선에서뿐만 아니라 세계각처 어느곳에서든지 다 이와같이 모여서 기도하는 것입니다. 주일은 내자와 중국과 인도와 아프리카와 미국과 독일과 오스트랄리아와 터우·칼렌드와 영국과 그밖의 여러곳에서 주를 믿는 부인들이 모여서 기도하는 날입니다. 그럼으로 우리는 이기도일이 세계전행 사이니만치 이날의 의사와 중요성을 깊이 인식하고 이시간을 최현것입니다.

一、기도 송 (다가지주기도문을 의일것)

一、찬 송 (선정찬송가 七) (선정찬송가 八)

一、교 독

사회자, 예수갈아사대 너희는 나를 누구라 하느냐?

일 동, 시몬베드로가 대답하여 갈아대 주는 그리스도시오 살아계신 하나님과 아들이니이다.

사회자, 예수 대답하여 갈아사대 시몬바오나야 네가 복이있도다 유신이 이것 을 네게 알게한것이 아니오 하늘에게서 내아바지께서 알게 하심이라... 너는 베드로라 내가 이반석위에 내 교회를 세우리라 (마태 十六 〇十五—十八)

일 동, 우리가 본바와 드른바로써 너희기도 전함은 너희도 우리와 사피게 하 려함이니 우리의 사피는 아바지와 그아들 예수그리스도라 (요 11:33)

사회자, 만일 우리가 말하기를 하나님과 사피였다 하고 어두운데 행하면 못 거 짓말을 하고 진리를 좃치아니함이 아니라 저가 빛 가운데 기신것같이 우리도 빛 가운데 행하면 우리가 서로 사피고 또 그아들 예수그리스도 의 피가 우리 모든죄를 깨끗하게 씻어 버릴것이라 (요 1:10 六—七)

一、기도 (한사람을 미리 지정할것)

오 주 하나님이지여 우리는 하나님안에서 살고 되동하고 있습니다. 이제 구하 음나니 우리의 눈을 여사 우리도 주님의 보호의손이 우리를 돌리싸고있는것을 깨닫게 하옵시며 주님의 넓은 사랑으로 주님을 믿나하리니 우리의 마음을 주 님께 고을아 주옵소서. 우리도 아무것도 염나 말고 주님께서 맞기신일에 오직 충 성을 다하게 하옵소서. 우리의 모든 의심과 불신앙을 없이하여 주옵시고 당 신을 우리수 보는 가운데서 우리가 당신의 아들 예수그리스도도 말미암아 능치 못 한것이 없는것을 깨닫게 하옵소서. 이 모든것은 우리를 구원해 주신 예수 그리스 도로 말미암아 구하옵나이다. 아멘 (부록·로스·웨스컷집 4)

一、무상기도

사회자, 우리가 지금 고요히 기도할때에 온세계에 있는 모든교회가 믿음과 사 랑 가운데서 하나가 되고 그리스도의 뜻을 일우기 위하여 하 하심이다.

무 도 (여)

사회자, 우리는 또한 그리스도인된 우리들은 우리가 사는 동리와 또는 저 먼곳 에 사는 사람들을과 친목하는 정신을 더욱 기를필요를 깨닫게 하옵소서 기를 위하여 기도할제다.

무 도 (여)

사회자, 또한 세계선교회와 또는 각국의 있는 선교회를 위하여 기도할제다. 여 리분이 아시는 바와같이 이 모든 선교회관들은 장차 개회하면 회의의 불 앞두고 여리가 지엄대한 사명을 누기고 있습니다.

무 도 (여)

사회자, 하늘에게서 아부지시여 그리스도의 이름으로 우리의 모든 간구함을 드르시옵소서. 아멘.

一、찬 송 (선정 二四四) (선정 三三三)

一、기도 (사회자)

우리는 하나님을 아부지시여... 우리는 그리스도안에서 다 같은 식구가 되든 것을 의의 사오며 이따위로 있는가 당신의 대가족의 일원자 모체 구할수 있든 우 의를 깨닫지 못하였습니까. 우리는 또한 거룩하신 하나님앞에 장자 되신 그리스 도로 말미암아 사랑가운데서 다 같은 형제가 되기 위하여 노력할바도 되었습니다.



A Miracle and A Fairy Tale

ALICE R. APPENZELLER

“THE NEW EWHA College is both a miracle and a fairy tale!” So wrote a friend of the College, well expressing the wonder that this unfolding picture has brought to the many people all over the world who have had a part in making a beautiful dream come true. There the college stands, gleaming white gables and green roofs among the pines! One morning in spring as I was coming over the hill opposite Case Hall, the first glimpse of graceful doorways shining above the green misty valley quite took my breath with its beauty.

But what of the contrast between that and the poor little squatters' huts huddled just below these beautiful buildings? How can we reconcile them with the squalid village in which a motor vehicle is an affront to the ancient highway built for nothing wider than a bull-cart? “How has Ewha had the timidity to build for glory and for beauty in such an environment?” The visitor naturally asks. Will the girls who walk these spacious halls and work in these well equipped laboratories, or practice in the sound-proofed rooms, be content to go into the country to share the richness that has come to them with their under-privileged sisters? Twenty-five years of the service of Ewha College girls in every Christian undertaking, every good work, in the happiest, most progressive homes in Korea, should answer. The old Ewha of the eighties was “too fine” in its day. So was the next building, now used by Ewha High School, when in turn it was built. How horrified were those who first heard that

Ewha girls were sleeping *in beds*, not on the floor! Surely they would be spoiled for ordinary living! Such remarks were the usual thing when Frey Hall, the first college building was opened in 1923. But Ewha has had to ignore much criticism, and though it has often hurt, it has made her strong in her assurance of the essential rightness of her policy, namely; that Korean women are no whit behind the women of other lands in the possibilities of their personality, talent, intellectual and spiritual power; that, given the chance, they will become Christian women of poise, charm and character. So they have become, and so Ewha hopes that many more Korean girls may become in the larger, better college. She can accommodate only 500, and already 300 are here. Three hundred college girls among ten million women! What a responsibility each girl faces as she receives the priceless gift of a college education!

But why this emphasis on beauty? Why did you use granite? Why such a good finish on the woodwork? A hundred why's are heard. Because this is a fairy-tale come true and there is a wizard in it. He is Capt. M. L. Swinehart, whose expert knowledge of building matters, tireless, sacrificial devotion to this project, since he began it in 1932, have made possible the combination of beauty and practical usefulness in the buildings. Isn't it almost unbelievable that these fireproof, permanent buildings, modern and convenient in every detail, should have cost only ₩172.70 a tsubo, or 8½ cents a cubic foot? Having a wizard to work out the architect's plans and to juggle the money so that it gave double its

ordinary value, would it have been right for Ewha to have built bare, ugly buildings such as, we regretfully confess, many mission buildings and churches in Korea are? One missionary, after being shown around said, "Missions in Korea have spent little on beauty. We are proud that you have these beautiful buildings. Their influence will be great." Another wrote to Capt. Swinehart: "I wish that I had words enough to tell you how much I appreciate what you have done for Korea in the creation of these marvelous buildings. Out here where so many things are slipshod and make-shift, to see these buildings stand out like the perfect jewels they are, when so much in the land is cheap and tawdry paste! Congratulations again and yet again." Bishop Kern's exhortation to us when plans were being studied was, "Build them beautiful."

One result of the influence of beauty has already been marked in the worship service which begins the school day. It used to distress us in the long, bare room of the old Ewha that it was necessary so often to urge order and reverence. No such word has been necessary in Emerson Chapel. The girls come quietly into the room as reed organ and piano softly play; they sit in silent prayer and meditation, looking at the cross on the carved pulpit, and the harmonious lines of the arched platform with its heavy green curtain, the gift of this year's senior class. They listen with quiet interest and join heartily in the hymns, prayers and responses. Refreshed and inspired, they go into the work of the day, princesses in the lovely palace that the King Himself has given them.

Matter has never more truly expressed spirit than the new Ewha expresses spiritual realities. Does any one who reads these words not know the story of our miracle? Dr. J. F. Goucher, seer of God, whose visions

have brought to many nations the blessings of Christian education, first gave to us the desire to buy this lovely, wooded vale. That was in 1918, when Dr. O. R. Avison pointed the property out to him. Jessie Woodrow Wilson Sayre, ardent missionary-hearted friend, gave the first money for the new college, \$100.00, the seed of all that grew later. Then came Fairy Godmother the First, Mrs. Philip Haywards Gray, of Detroit and her two daughters who, liking the Ewha College they saw, gave "sight unseen," \$30,000.00 for the purchase of fifty acres of land. Oh, the miracle of that day, November first, 1923! At the very time that these friends were making this gift in Seoul, Helen Kim of Ewha, a student at Ohio Wesleyan University, was pleading for this object at a great convention. "Before ye call I will answer." Later Mrs. Gray gave \$25,000.00 more for the development of this land. The loveliest of all memorials stands to our dear Fairy Godmother, not in buildings but in God's own hills and valleys, dedicated forever to the bringing of His abundant life to the womanhood of this land.

Fairy Godmother the Second is Mrs. Henry Pfeiffer of New York. She missed buying the land, her first object. Her pledge of \$1,000.00 for the first building, given in 1921, was made good fifty fold in 1930, when she gave Pfeiffer Hall. She has since given \$50,000.00 for endowment and \$54,000.00 more to the college. True stewards of what has been entrusted to them, she and Mr. Pfeiffer have joined with all the others who are convinced that Korea must have one good, well-equipped college for women. They are giving of their treasure and God has turned it into multiplied blessings for the generations of daughters who are to come. Emerson Hall, our chapel, was given as a memorial to Mrs. Fannie S. Emerson, of Madisonville. I thought when I

talked with this lady, of the words, "Old faces, beautiful with living." She said she wanted this money to go to Ewha because Mary Hillman had told her of the prayer life of Korean Christians. May this chapel enrich the spiritual life of the Christians of today and tomorrow.

Not alone nor chiefly does the new Ewha College depend on princely givers or fairy godmothers, though it could never have grown so fast without them. Thousands of the lovers of our Lord in many lands have helped. The Women's Foreign Missionary Society allowed me to start the campaign in 1920 with the restriction that I was not to receive less than \$1,000.00 from any Methodist. When I told my home church in Lancaster, Pa. about it, they responded with two pledges—the first from Mr. and Mrs. F. C. Beckwith given in memory of their little daughter, Ruth; the second from the church, in memory of Rev. and Mrs. H. G. Appenzeller, who in 1885 went from that church as pioneers to Korea. Beautiful gifts have followed from rich and poor, from people everywhere. There were special offerings by the W. F. M. S. from young people, children and adult groups. The Southern Methodists gave the beautiful music building in memory of Miss Esther Case, long secretary for Korea, and a loyal friend of Ewha before these miracles had been wrought. At the last Council meeting that Miss Case attended, knowing she could not live many days she was given the joy of hearing that the Week of Prayer special offering was to be given to Ewha. Surely during that week of intercession when they met every day, prayed and gave, Miss Case must have joined them with Him, "who ever liveth to make intercession for us."

In the heart of the college is a quiet little

chapel, set aside for prayer. Its only decoration is a plain cross on the altar. The prayer life of Ada Kim is remembered here. In her senior year she was stricken with tuberculosis; during the five years that she lived she gave herself to the ministry of intercession, praying daily, even hourly, for the new college and those who were working for it. Should we wonder that the beautiful miracle has come true before our eyes?

So many are having a part in Ewha. Once a year, the Korea Methodist Church keeps "Ewha Sunday," and the precious gifts come from many a needy hand. One woman put her watch into the plate. Koreans in America have given generously. Missionaries and personal friends have made gifts, not only of money, but of other tangible things. But most precious of all are the lavish gifts, time, thought, work, sympathy, advice and encouragement. Committee members have given many days of time. Who could measure or ever express thanks for such wealth?

Missionary society officers at the home base are indefatigable and devoted. As Mrs. Thomas Nicholson, President of the W. F. M. S., wrote in her official message at the Dedication:

"We realize that the completion of these buildings is not the end but the beginning of the enterprise in which you are engaged. A new door of opportunity opens to the young woman of Korea. We trust she will pause at the threshold to dedicate to the Giver of Life all her powers of mind and body; and that she may become prepared to take her rightful place of service and responsibility in bringing her people and the other nations of the earth into harmony with the spirit of Him who came to bring to all men the life abundant."



The Inside Story

(The growth of the "New Ewha" from 1933 to 1935 as recorded by the Senior class in Journalism in the two publications: "The Ewha College Girl" and "The Ewha College News Sheet")

The Road (*Ewha College Girl*,

February 18, 1933.)

READERS, WE know how you long to hear about our new college buildings. We went to Sinchon last week and saw that all trees on the two building sites were cut down and a road already made. We stood in the sunshine and tried to imagine how new daughters of Ewha College will walk gay and happy on this new road a few years later.

Building will start in the spring on the very day when the earth thaws.

The First Buildings (*Ewha College News Sheet*, April, 1933)

I think all of us college students want to know about the new buildings. If you go to Sinchon on Saturday or some holiday, you may take the new road from the tunnel near the railway station and arrive at the foundations of the new college.

You will find many men working hard, digging, carrying the earth, and cutting wood, while they sing with heavy voices in rhythm. And you will wonder, when you see a shiny, galvanized iron structure, whether it is one of the new buildings that is going up.

Near the royal graves about the center of the site, the foundation is being dug for Pfeiffer Hall. Not so far away you can find another group of men working on the Music building, called Case Hall.

We are all waiting for the new buildings, but we must thank God for giving the opportunity to begin work on them.

The First Corner Stone (*Ewha College News Sheet*, June 17, 1933)

The ceremony performed at two o'clock, June 10th, begins fulfillment of a dream of many years ago when some Ewha friends walked the Sinchon forest. What results from a dream!

The wide ground was filled with guests,

graduates, teachers and students for the laying of the corner stone of Pfeiffer Hall. I wish to speak of only two numbers on the interesting program. Bishop Herbert Welch spoke of a wise man who said that man could not succeed alone; when a man succeeded he had had the help of some woman: mother, wife, sister or sweetheart. This building, he said, must have in it the stones of prayer, sacrifice, ideas, vision, hope and most important of all, Jesus Christ.

My second most memorable note is of the reading, first by Dr. Ryang of the ritual, then by our Dr. Helen Kim of the contents of the stone. There are many important things in it: a Bible, hymn book, a copy of the school seals, all our chief publications, important records, the names of all those connected with Ewha, newspapers of June, 1933, and so forth.

In the far future, when someone shall open this box again, what will they think of its contents? Our imagination cannot walk so far! Old Korean custom put only money in it. What a different idea to make it a record of contemporary life!

Our New Home (*Ewha College Girl*, October, 1933)

Every day during the vacation we have pictured our new college buildings growing in the blazing sunshine. We visited them on the ninth of September as soon as we returned to school. Even on the hill before we reached the first building, the sounds of stone cutting and cement mixing stirred us, and we felt rich and strong.

These buildings are already positively influencing our character and life. We are sure their beauty and strength will be diffused throughout new Korean homes, and inspire the people. We hope they will not be merely shells of steel and stone, wood and brick, but be filled with the spirit of sincerity. Their inner life must seek the treasure of invisible gladness; their eyes must be alight with

truth; their hearts must be warm with the love of serving under every circumstance. Not only are they the gift of human hands, they are the gift of God to us.

Our hearts are full of thanks over hearing that there has been no dissension or accident among the workmen, and that during the summer, rain fell only in the night time so that work went on almost uninterruptedly.

We are delighted with that free woodland. We can draw deep breaths of inspiration from the calm, pure sight. The sky will bless us through the long blue days and silver nights. The cool shadows of the pines will weave their roof for us throughout the seasons. In such a blessed spot the road to knowledge is laid for us. On rainy days or fine, looking up at the lofty roof, we shall feel powerful and comforted.

When we came back, the old building seemed to look down upon us, lonely at the thought of our going. Though we shall soon leave her, she is the early home of our minds. How much she has given to us, and how much she has nurtured our spirits!

The Second Corner Stone

(Ewha College Girl, November 1, 1933)

The ceremony of laying the corner stone of the music building was held on Monday, October 9th. Unfortunately wind blew hard and there gathered not so many guests, but it was an excellent ceremony.

Miss Young gave a brief history of the Music Department, Miss Dameron gave a solo, and the Ewha Glee Club sang. The ritual was read by Mr. Inyung Kim. Alice Jung told about the contents of the stone.

The program ended about six. When we walked away among the trees, we felt quite cold and thought about the future. If we study in that new building from next fall, how can the students go back and forth every day? We must pray for the dormitory. Jesus promised us: "Ask and it shall be given you." Let us remember it all the time, and pray.

One More Corner Stone *(Ewha College Girl, December, 1933)*

Whenever we Seniors hear about the corner stones of the new buildings, we envy

the lower classes who can study in the new school. We have met one more envious day!

On November 10 the corner stone of the gymnasium was laid. The rain was dropping on the tin roof of the stone-workers' shelter, with a big noise as if beans were dropping down, when we began the program, and from the clothes of those coming about that time, water was dripping as if they were saved from drowning.

The rain will make us remember that day better. The stone was carved "A. D. 1933" accurately. This time in the stone were put pictures of the Field Day this year and as may old pictures as could be found.

Kindergarten Building *(Ewha College Girl, February, 1934)*

The Junior Thank-offering is given to us this year for a Kindergarten building. We like to look at Mrs. McKibben's picture on our bulletin board; she is national secretary of Junior work in the Woman's Foreign Missionary Society in the U. S. A. and is helping the children to raise this money. We cannot express all our happiness.

Cablegrams !

Captain Swinehart has sent us two cablegrams, announcing the money for the dormitory unit! Even though we Seniors cannot be in the new place, we are so happy to have such good news. The girls who go out to Sinchon next fall are proud of the new buildings. When we visit our mother school we will envy them, but we are thankful to God for such development in Ewha.

Ewha Sunday *(Ewha College News Sheet, April 28, 1934)*

The special Sunday for Ewha College was kept last Sunday, April 22nd, throughout the Methodist churches of all Korea. The offerings of that day are given to us for the new buildings.

Mr. Kwang Jin Saw, a teacher of Ewha High School, preached the sermon at our church and He said:

"One of the honorable things which Ewha College is keeping on is prayer. The teachers and students believe in God and realize that

prayer can do everything. Now we must learn how to pray from this example. Prayer is our power, and like a floating piece of wood for a man who has been shipwrecked.

We *are* a blessed family and our hope will soon be realized. The pine trees whisper to us every day, "Very, soon!"

One More Gift (*Ewha College Girl*,
January, 1935)

We in the Ewha Family are always thankful for God's gift of new buildings in Sinchon.

Although we had received three buildings and two units of the dormitory, we longed to have one more unit, because the two will not hold more than 100 girls, and the dormitory family is almost 130 now. Of course next year the number of new students will increase. Therefore our whole family worried about it, and prayed.

In the first chapel of the new year, our President announced: "The Canadian Missionary Society has given us \$25,000 for a new unit of the dormitory." We were all very much pleased and thankful for God's gift and their great love.

Many Candian Mission places in Korea need money but the great gift came to us. We must make not only our dormitory, the gift of love, beautiful, but also our lives, worthy. Our new dormitory has to be not only our comfortable home, but God's house and a true Christian living place.

God Answered Again (*Ewha College Girl*,
February, 1935)

Every Friday morning, even during vacation, we pray for our college and for the people working directly for it.

So now with great interest and enthusiasm we have watched the beautiful buildings under the hills at Sinchon. They are God's answer to our asking.

Mr. and Mrs. Pfeiffer, New York philanthropists, had contributed for the construction of the main building and dormitory, but in addition on February 23rd we received a cable from Capt. Swinehart, now working for us in America. Immense joy! Mr. and Mrs.

Pfeiffer are contributing \$50,000 for endowment and \$5,000 for maintenance next year.

We are very grateful to Mr. and Mrs. Pfeiffer and are sure that our college will become a more complete and strong educational institution with these generous gifts.

Last Days (*Ewha College Girl*, March, 1935)

A dream coming true! It was the last week before we moved. We were so excited that every bit of grass blown by the wind on the old campus seemed making a farewell courtesy.

The last Friday in the old chapel the president said: "Our Ewha is the crystallization of many persons' prayers and love. We cannot tell who and who made Ewha, in the east or west. It was the whole world's love. Mrs. Pfeiffer has given much but if we had not prayed who knows whether God would have allowed her money to come to us? 'Rejoice always and pray without ceasing.' The new Ewha is not only a school, but a palace for Korean women. We are all princesses who live in that palace."

The Long Parade

Miss Frey's birthday! On this ninth of March, teachers, students, and all the staff members marched out to our new college buildings at Sinchon. After song and prayer were finished in front of dear old Frey Hall, the four departments in long parade followed the heads of departments in single file, carrying things which had been left for us to take: books, pictures, queer glass laboratory equipment, and musical instruments.

Over the hill the white stone buildings welcomed us. The college song and yell were shouted up through the boughs of the pine trees. When all had gathered in the assembly room on the third floor of Pfeiffer Hall, the president said, Let us sing and pray in thanks to God.

Paradise

All things are beautiful in our new buildings, everything harmonious and artistic.

We are really here in Sinchon! It seems only a dream, but it is all true. How happy we are!

1937

CHRIST AT THE KOREAN THRESHOLD

"Behold, I stand at the door and knock".

From the flowing and encouraging report of furloed missionaries, telling of the marvelous work the Spirit of God has wrought in the past fifty years of Protestant missions in Korea, from the frequent visits of the friends of missions who have come to see for themselves the great crowds at worship in some of our larger churches, from the pictures showing multitudes of men and women and children assembled for the study of the Word of God, from the remarkable growth in so short a time of a self-supporting, self-propagating, well-organized church, the general impression has gone abroad that Korea is rapidly becoming a land won to Christ.

The fact remains, however, that only a beginning has been made in fifty years. Christ has not yet entered to take possession of the land of Chosen. For only 2% of the population of Korea has opened its heart to the entrance of the Saviour. The yearning, waiting, patient, Christ stands merely on the threshold of Korea, knocking at its doors, ready to come in to give spiritual life and sustenance, ever waiting for his little band of friends to further introduce him to the needy multitude, to that still unconverted 98% of the population of Korea whose doors are still closed in the kindly face of the Royal Redeemer of men.

Christ has come to Korea to stay. Into the hearts of 400,000 converts He has already entered. His presence is recognized. His appeal is strong. His words of invitation, "If any man will hear my voice and will

open the door, I will come in to him" are being heard every day from the River Yalu in the north to the Port of Fusan in the south. It is our purpose in this brief annual report of our missionary work, to show how, after fifty years of witnessing, the pleading High Priest of men stands at the threshold of Korea, still waiting in the deep darkness of the night, His hand on the door, appealing to the people within to give Him entrance and to accept His gracious gifts of life and light.

CHRIST AT THE DOOR OF THE KOREAN CONSCIENCE. When we say that according to church statistics, Christ has entered into the hearts of only 2% of the population of Korea the statement does not give a true idea of the actual place where He stands today. His influence has gone farther than among the 2% of the people. During our preaching of the past few years, in city and country, especially in the north of Korea, we as missionaries and the Korean evangelists have moved among the people and exhorted them to accept Christ as their Saviour, we have all noticed a great outstanding fact. Wherever one preaches to an individual, one of the most common remarks in the course of the conversation is something like this, "I am not a Christian; perhaps I can never be one. I am the breadwinner of the family. I cannot go to church on Sunday. I have no time for Bible study. But my wife is a Christian. My children go to Sunday school. I want them to continue for I believe that the way of Christ is the right way to go". Person after person whom we interview, while he may not make a decision himself to believe, knows some friend who is a Christian, or has some member of his family who belongs to the church, and the man seems glad to tell us that he knows a Christian. The popular feeling of approval of the way of Christ as the only way of salvation goes far

beyond the mere 2% of the people who have affiliated themselves with the church of Christ. Jesus is known as the Saviour who died on the cross for men, He is honored, He is even praised and preached by a great unknown multitude of people who do not call themselves Christians. Before the door of the conscience of the Korean people Christ stands today. It is not a fast closed door, locked against Him. It rather stands ajar, and some day, when it is opened wide to let Him in, the Saviour will enter into the hearts of now half-decided, hesitating thousands of souls.

CHRIST AT THE DOOR OF THE COMMERCIAL CENTER. The commerce of Korea is largely carried on in the market towns all over the land where once every five days the people of the country gather, bringing in their grain and chickens and eggs and fuel to sell, and taking back home with them cloth and rubber shoes and felt hats and dried fish and salt and seaweed and vermicelli and all sorts of "store stuff" of a modern world. Men, women, and children, go to market. The streets of the towns are jammed tight with a struggling, inter-weaving mass of bartering humanity. These market towns are placed 5 or 6 of them in a county, each one within a radius of 7 or 8 miles, so that nearly every person in Korea lives within walking distance of a commercial center. At the market town, after the buying and the selling there is social contact during the noon hour as they eat lunch. Many people of the mountain districts have no other contact with the outside world, other than what they get every 5 days in these trading posts. Does Christ come with the people to the market towns of Korea? Do the people ever meet Him there? Is His presence felt, is His name known among the busy bartering folk who gather there? Is His presence felt, is His name known there? We believe that the Saviour stands today at the door of these commercial centers and that thru His people He makes

an appeal in some way at every market town. In the first place as the result of fifty years of Christian work, a church has been established in nearly every market town of the land. There it stands on the hillside above the street, or raising its head among the thatched roofs of the town. With its bell tower there is no mistaking it. No matter how weak the Christian group may be, it is giving its testimony to the multitudes who gather every five days. In some market town where the church is stronger and more assertive, there is difficulty in holding a market on a day which, every now and then during the year, falls on a Sunday. There are too many village stores, closed, too many booths not doing business on the Lord's day, too many good buyers and sellers who are not present that day at the market, and in some places, in recognition of the presence of Christ in that market town, it has been suggested to change the day of market either to the day previous or to the one following the market day that comes on Sunday. The people of the country often buy their goods from, or sell their produce to, the Christians of the market place. It often happens that the big store on the corner belongs to Elder Kim, or the man who buys the beans from the farmer is Deacon Lee, or the woman who sells fried cakes to the hungry traders at noon is the faithful Christian of the local church. And as Korean Christians are zealous evangelists, it often happens that when the country people come to the market town to buy or to sell, that with their purchased goods they get the Gospel, in parting with their beans they get a Bible portion, with trade they get tracts, and along with their pancakes they get preaching from Mrs. Pak. The market town has always been the great opportunity for the Christian colporteur, for the giver-out-of-~~tr~~acts, for the

witness of the Word, and all over the land of Korea by way of the market town Christ has been faithfully introduced to the people of the country districts. He stands today at the door of these market towns, appealing in His patient, tireless way, to the needy people who come to spend money for that which is not bread, and who labor for that which satisfieth not, and His boice is heard in the market place: "Come, yet that hath no money. Come, ye, buy and eat, yeat come, buy wine and milk without money and without price. Come, eat that which is good and let your soul delight itself in fatness. Come unto me and your soul shall live".

CHRIST AT THE DOOR OF THE COUNTRY COTTAGE. The Saviour of men is not content to stand merely on the street corners of the market towns. He is ever on the road to sek and to save those who are lost. His travels take Him over the broad plains of Korea, over the high hills and the rough mountains and far into the deep valleys, following the stony paths that lead to places where lost men live. During the fifty years of preaching of the Gospel in Korea the workers of Christ have not been content to ring the church bells and wait for the people to come, nor to sit in the market places, and in a take-it-or-leave-it attitude, merely to proclaim the Gospel to the crowds who come thither, but both missionaries and Korean church workers have found a great joy in making long trips far into the country districts for house to house visitation. Especially in the northern part of the country, there have been systematic methods employed of going out on wide campaign among the homes so that never a house has been left out of the extensive visitation. Tracts have been taken and Christian literature distributed among the homes of the land.

On many an occasion the Saviour of men has come into the hearts of rural people by way of the cottage door. It is the ideal way of making Christ known and Korea is particularly and naturally fitted for this method of evangelism. The Koreans are friendly and hospitable. They apparently enjoy having callers, and the door is usually opened to the preacher of the Word and ear is given to his message. The very fact that a Christian worker will take the time and the trouble to go a long way to visit a home, is an appeal in itself to the family in the home. The most satisfactory method of preaching is within the cottage door. Preaching to the passersby on the street is good advertising of the Gospel and it makes Christ known among the people, but for the Christian worker to bet into a home and sit on the floor with the head of the house and reason with him about the Scriptures, is getting the best results in Korea today. For here inside the house is leisure and quiet and no interruption. Here is opportunity for reading the Word, for study of it, for questioning, and for prayer. Just as the Risen Lord came to the door of that home in Emmaus and was invited in, and entered and broke the bread and gave it to the men to eat, and their eyes were opened and they knew Him, so today all over Korea He appears at the door of the country cottage, and if invited to enter He makes Himself known to the people within. We know that a great number of those already believing in Christ found their knowledge of Him thru the visit of some neighbor or friend or some evangelist from afar who came into the home and explained the way of life. Country evangelism is not waning. As we read missionaries reports this year of 1936 we learn that much of the joy of the work of itinerating is in the opportunity to visit homes in the country, telling the Gospel story. Less and less of the

missionary's work is in the usual routine of catechising and baptising and "helping to run the church"; more and more he does discover that what Korea now needs is not a mere baptising missionary, but a real sympathetic friend of needy people. A prominent leader of the Korean church in an article "Do we need more missionaries?", voiced the opinion of the whole church when he wrote, "We want personal workers, not bishops. We need missionaries who love men's souls more than anything else. We want men of loving hearts".

And as far as country evangelism is concerned only that type of missionary has a place in Korea today. Christ on the threshold of the country cottage is calling for missionaries with loving hearts, who are willing to bend their backs, and take off their shoes, and enter with Him thru the low and narrow doors of Korean houses, and tell the story of the Crucified, Risen, Saviour. He is calling native pastors and helpers and colporteurs and Bible women and young men of faith and love who will go with Him to knock at the doors of the homes in the country and introduce Him to the needy people within those doors.

CHRIST AT THE DOOR OF THE KOREAN CITY. Many years ago, as we entered for the first time the Pyengyang Christian Hospital, we noticed that across the ditch outside the entrance, there was a bridge which had been made of two great iron-studded doors. They had been hanging long, long, years ago within the stone arches of one of the great gates of the old city wall, closed every night, and in time of danger, and opened in the morning and in times of peace. Now the ancient city walls were fallen down. Many of the stones of the old wall were being used in the erection of a new Girls'

Academy, and in the foundation of the Presbyterian Theological Seminary. The gates were torn off their hinges and were lying across the ditch, making an excellent and substantial bridge across which tramped every day the feet of sick and weary people, or those who carried them, going into the Christian hospital for treatment, and to hear the Word of God. Those fallen gates and crumbled walls reminded us of the Psalmist's prophecy, "Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in". The bridge of doors across the ditch was most symbolic. When Christ came to the Korean city the walls did fall down, the iron doors were lifted up, and into every city of the land the Saviour has gone. He has not yet taken full possession, far from it, but He stands today at the portal of every city in Korea and makes a strong appeal to the people in the crowded metropolis. His presence is more noticeable in the municipality than in many of the country districts. For in the city are the large Christian schools, chief among them being the eight academies of our mission where over 3000 boys and girls receive their education every year, and where the appeal for Christian education is so strong that thousands of students are turned away because of lack of accommodations in these academies. In Seoul there is the Chosen Christian College, and in Pyengyang the Union Christian College, and in these two institutions over 500 young men are enrolled. These Christian schools with all their various activities, help to make Christ known in the big city.

And in the cities are the eight hospitals in which our mission labors to make Christ known to the needy folk of Korea. There are no problems in these hospitals, except the problem of being able to take care

of the sick and weary and poor who come here for treatment. The voice of Christ is perhaps better heard here in the corridors of the sick wards than in any other place in Korea. Last year in these hospitals nearly 10,000 people occupied beds in wards. We know that every one of them heard the Word of the Saviour preached to them by the hospital evangelists and Bible women who sat by the bedside of the sick and told them of the Great Physician who is able to heal both body and soul. And to these hospitals came in the course of the year over 65,000 different people for treatments in the dispensary. Sick folk seldom come alone. They are accompanied by friends and relatives. Many of them return for further treatment. There were many many more than 100,000 different people who came to our dispensaries. Every one of them had opportunity within the doors of the Christian hospital, to read the Word of Life or to hear the Gospel story from the lips of the faithful preachers on the hospital staff. In the hospitals of the cities of Korea, the voice of Christ never ceases. In the ministry of doctors and nurses, all of them Christians, in the exhortations of evangelists and Bible women, the Master speaks day and night. Hospital evangelism never tires, never closes, never takes a vacation, never changes in its great message of hope and comfort to the burdened people.

Has Christ come to the Korean city? Has his voice, "Behold, I stand at the door and knock", been heard in the busy city streets? The best way to find out how much Christ is known in a Korean city, is not merely to go to church and Sunday school, and see the crowds gathered there, but to take a walk thru the streets of the city on Sunday morning and count the number of families who have opened the doors of their hearts to

Christ, and who have closed the doors of their shops to the world. That is the only real test of how far into the city Christ has gone. Count the closed doors in Syenchun on Sunday morning. The influence of Christ is most evident there. Walk down West Gate Street in Pyengyang on Sunday, and notice that at least one shop in every ten is managed by a Christian. Go thru the wide street of Taiku and see how many merchants have closed their doors on Sunday and have gone to church with their families.

Christ has come to the Korean city. As yet He is only at the portal. His work has only begun. But He knocks today at the door of the merchant on the street, His voice is heard during the noon rest hour when His people visit the city factory and preach to the workers there, His witness is being given at the door of the Government office, His Word is being placed in many a hotel and lodging house in the city. His call even goes to the liquor houses, to the cafes, and to the brothels, where carousing people are warned to consider that the wages of sin is death, and are urged to consider that the gift of God is eternal life.

CHRIST WITHIN THE DOOR OF HIS CHERISHED CHURCH. It would take a large volume to describe even in a brief way the presence of Christ and the activity of His Spirit within the church of Korea today. The church has heard the voice of her Master, and has heeded his call this past year again, and has done an even greater work for Christ than ever before. Statistics have their ups and downs, and sometimes we have our misgivings about some of them. But this last year the statistics of the Korea Mission of our Northern Presbyterian Church have told a consistent story, and we here on the field believe in the general accuracy of them because most of us have seen a steady improvement in the church work in our

districts. There have been more people in our churches this past year than ever before. Communicants have increased by over 4000, and we must bear in mind that this is some weighty testimony, because for every communicant added to the church's report to General Assembly it costs that church from 30 to 40 sen! Therefore no padding here! There are more boys and girls in Sunday school, an increase above last year of over 20,000. More men and women have attended our large Bible classes in city and country. There have been more students in the Bible Institutes.

In spite of apparent poverty of the people, there has been a united movement thruout the church, to repair, and renew and enlarge church buildings to accomodate the increasing congregations. A total of 242,000 Yen was spent on this account alone, and that is a lot of money for the Presbyterian church to raise all by itself, and it is an increase of 74,000 yen over the totals of the year before.

The Church has greatly enlarged its benevolences and its works of evangelism. It has looked out upon needy fields, and to help the suffering and to carry the Gospel to far-off places and to make Christ known to neglected people the Church responded this last year with the greatest offering of its history. Our own Presbyterian churches alone gave to the Lord an offering of 800,000 Yen, and that is a better average than 10 Yen per church member. Without doubt the Lord is working by His Spirit in His church, and His people are ready and willing to respond to every good work for Him.

Yes, Christ has come to Korea. In the Northern Districts doors have been opened wider to Him and He has come in to possess more of the land.

In the South of Korea the doors are still closed in most hearts

against Him. There, humanly speaking, the task seems impossible, the doors of pride and superstition are iron-bound. They open with great difficulty.

But Christian workers are not giving up. They know that He who stands pleading at the door, saying, "If any man will open the door", also has said to those who work with Him, "Behold, I have set before you an open door and no man can shut it".

